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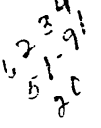

ΜΗΔΕΙΑ.

ΠΕΡΙΕΡΓΑ

[illegible]

Κόττα δ' Κόττου ὄψιν φόβου κάρτ' ἐβόησεν,
ἴθρους ἀνεῖρεσθ' ἕδεθλα τριπόδων,
φάσματα πάντ' ἔδρασ' ἐπὶ χρυσείοις λέβησιν.

Κόττα δ' ὁ τῶν Διονύσου Τραφῆς [T. II. p. 639. ed. Paris.] ἱστορεῖ, ὅτι καὶ τὸν Διονύσου τριφῶ μετὰ τῶν ἀνδρῶν αὐτῶν ἀνελόντα, ἀναιδέστερον βιβλήσκοντα δὲ φησι, τὸν Ἴδμονα τρόπον τινὰ ὑπὸ τῆς Κυβέλης ἀναιρεθῆναι· δηλοῦσι δὲ τοῦτο οἱ μάντεις, ἐπὶ αὐτὸν ὑπὸ τῆ πρύμνη τῆς Ἀργοῦς εἰστὸν ἐκπεσόντα, μελλόντων ἤδη νέων διαλύσεσθαι ὑπὸ τοῦ χρόνου ἐπεισενέγκαντος γοῦν τῆς πρύμνης ἐφ' Ἑλλησπόντου, τελευτᾶται αὐτόν.

Ἀΐτη δ' ἡμᾶς φησὶ ὑποβαλλόμενα, γεννοφόρους διασκευάσας, ὡς Δικαίαρχός τε περὶ γῆς Ἀλκάθου βίου καὶ Ἀριστοτέλης ἐν ὑπομνήμασι μέμφονται δὲ αὐτῷ ἢ μὴ πολυλογίαν τὴν ὑπόμνησιν τῆ Μηδείᾳ, ἀλλὰ πεσεῖν εἰς ἄδηρα, ὅτε ἐπεβουλεύσατο ἐφ' Ἑλλησι καὶ τῆ γυναικί. ἐπαινεῖται δὲ ἡ εἰσβολὴ διὰ τὸ παθητικῶς

ἄγαν ἔχειν καὶ ἡ ἐπεξεργασία (v. 3.), μήδ' ἐν νάπαισι, καὶ τὰ ἑξῆς· ὅπερ ἀγνοήσας Τιμαχίδας τῷ ὑστέρῳ φησὶ πρώτῳ κεχρῆσθαι, ὡς καὶ ὁ Ὅμηρος (Ὀδυσσ. ε. 265.) εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.]

Ἀριστοφάνους Γραμματικοῦ. Μήδεια διὰ τὴν πρὸς Ἰάσονα ἔχθραν, τῷ ἐκεῖνον γεγαμηκέναι τὴν Κρέοντος θυγατέρα Γλαύκην, ἀπέκτεινε μὲν Γλαύκην, Κρέοντα, καὶ τοὺς ἰδίους υἱοὺς, ἐχωρίσθη δ' Ἰάσονος, Αἰγεῖ συνοικήσασα. παρ' οὐδετέρῳ κεῖται ἡ μυθοποιΐα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Κορίνθῳ· ὁ δὲ χορὸς συνέστηκεν ἐκ γυναικῶν πολιτίδων· προλογίζει δὲ τροφὸς Μηδείας. Ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος κατὰ τὴν ὀγδοηκοστὴν ἑβδόμην Ὀλυμπιάδα. πρῶτος Εὐφορίων, δεύτερος Σοφοκλῆς, τρίτος Εὐριπίδης. Μήδεια, Φιλοκτήτης, Δίκτυς, Θερισταὶ Σάτυροι· οὐ σώζεται.

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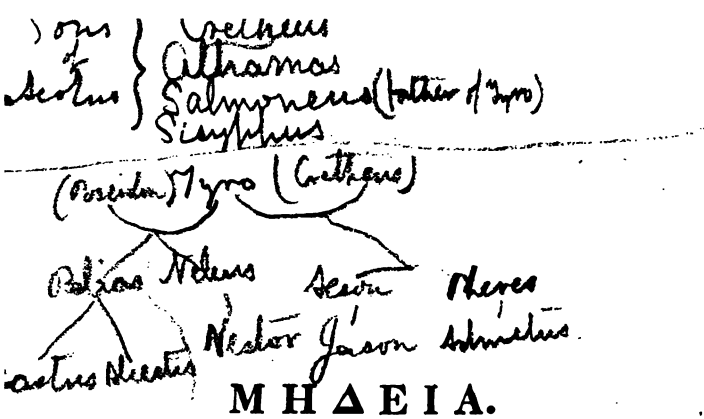

ΜΗΔΕΙΑ.

Τρο. Εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος,

1. The entire version of this passage by Ennius has been preserved by the writer *ad Herennium* ii. 22. nearly so by Priscian, *de versibus comicis* p. 1325. 15. *Utinam ne in nemore Pelio securibus Cæsa accidisset abiegna ad terram trabes; Neve inde navis inchoandæ exordium Cæpisset*, [al. Cepisset] *quæ nunc nominatur nomine Argo, qua vecti Argivi delecti viri Petebant illam pellem inauratam arietis Colchis, imperio regis Peliæ, per dolum: Nam nunquam hera errans mea domo efferret pedem, Medea, animo ægra, amore sævo saucia.* Porson. εἴθ' ὄφελ'—*μὴ διαπτάσθαι, utinam non volasset.* The several ways of expressing a wish are by *εἰ, εἰ γὰρ, εἴθε, ὡς, πῶς ἄν*, with the optative, or *εἴθ' ὄφελον,—es,—e, ὡς ὄφ.*, or *ὄφ.* alone, with the infin. Il. Φ. 269. *ὡς μ' ὄφελ' Ἕκτωρ κτεῖναι.* See Matth. Gr. Gr. §. 513. Eur. Hec. 824.

Ἀργοῦς *σκάφος, the hull of the Argo,* as Edwards has correctly rendered it in his literal translation: see also Blomf. on Æsch. Pers. 425.

διαπτᾶσθαι. Thus most editions both of Euripides and of Aristophanes, Ran. 1429. But in that case *there would be a verb* πτάομαι, πτῶμαι, *which is not found.* For the Attics use in the present πέτομαι, πέταμαι, in the aor. ἐπτόμην, ἐπτάμην, the former of which I consider preferable, but not to be introduced in opposition to Mss. Brunck therefore has well edited ἀνεπτόμαν in Soph. Aj. 693. and ἐκπτόμενος in Aristoph. Av. 789. also Beck, *ibid.* 118. Καὶ γῆν ἐπέπτου καὶ θάλατταν ἐν κύκλῳ. [Elmsley on Soph. Œd. T. 17. considers ἐπεπέτου the true reading. He also observes in the same note, that πτάσθαι occurs only in that line of Soph. and in Aj. 693. where the readings differ, and therefore he restores πτάσθαι.] Ἵσταμαι however, in my opinion, *was altogether unknown to the Attic writers.* At least it is never met with in the present; sometimes in the imperf., but where the aor. would suit the sense better, as Iph. A. 1617. ἀφίσταντο. In v. 801. ὡς ἔτυχε Λήδ' ὄρνιθ' ἱσταμένῳ, read ὡς ἔτυχεν Λήδα μιχθεῖσ' ὄρνιθι πταμένῳ. [The 2. aor. of the act. ἵστημι, ἔστην, is in use, as προσέστα in Æsch. Prom. V. 115. cf. Blomf. Gloss.] Kuster, Lascar, and Eustathius, have correctly given διαπτάσθαι. Some of the old grammarians have been equally wrong in circumflexing φάσθαι. Porson. Of the same form are the infin. πρίασθαι and ὄνασθαι in vv. 295. 1021. from the aor. ἐπριάμην and ἀνάμην. See Matth. Gr. Gr. p. 356.

διαπτάσθαι, Schol. τροπικῶς, ὀρνέου, ἕδει δὲ εἰπεῖν διαπλεῦσαι.

Κόλχων ἐς αἶαν, κυανέας Συμπληγάδας,
μήδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε
τμηθεῖσα πεύκη, μήδ' ἐρετμῶσαι χέρας
ἀνδρῶν ἀρίστων, οἵ τὸ πάγχρυσον δέρος

Byron, Childe Harold, i. 13. While *flew* the vessel on her snowy *wing*.

2. Κόλχων ἐς αἶαν, Colchis, now called *Mingrelia*.

κυανέας Συμπληγάδας, from συμπλήσσω: better Ξυμπληγάδας, according to Porson's note on v. 11. Childe Harold iv. 175. the dark Euxine roll'd Upon *the blue Symplegades*. "A very narrow strait, antiently called the Thracian Bosphorus, now the *Channel of Constantinople*, connects the Propontis with the Pontus Euxinus, or *Black Sea*, which it enters near some well-known rocks, antiently called the Cyaneæ, or Symplegades, [now *the Pavorane*] which, from their appearing more or less open or confined, according to the course of the vessel, were said by the poets to open and shut upon the ships which entered, and crush them to pieces; the Argo had a narrow escape, as we are told by Apollonius Rhodius, with the loss of her rudder." Butler's Geogr. p. 204. Juvenal xv. 19. *concurrentia saxa Cyaneas*. Ovid Met. vii. 62. qui mediis *concurrere* in undis Dicuntur montes. Ovid Trist. x. 34. Transeat instabiles strenua Cyaneas. Apoll. Rh. ii. 317. Πέτρας—Κυανέας ὄψεσθε δύω ἁλὸς ἐν ξυνοχῇσι. The same rocks are termed by Homer Πλαγκταί, Od. M. 61. who adds, 74. νεφέλη δέ μιν ἀμφιβέβηκε Κυανέη. Thus Herod. 4, 85. Δαρεῖος—ἔπλεε ἐπὶ τὰς Κυανέας καλευμένας, τὰς πρότερον πλαγκτὰς Ἕλληνές φασι εἶναι. Κῠάνεος lengthens the first syllable in epic verse, which quantity is retained in the Latin *Cyaneæ*: also in Eur. Tro. 1101. Iph. T. 12. 393. 896. Andr. 856. 1013. Soph. Antig. 966. all which instances occur in the chorusses. In iambic verse (at least in Eurip.) it shortens it. In Æschylus also Pers. 83. κῠᾰνοῦν δ' ὄμμασι λεύσσων corresponds to δοκίμος δ' οὔ τις ὑποστάς in the antistrophe. Maltby has not noticed this variation.

3. ποτὲ L. more correctly, and below 360. μήδ' also here and 4. L. Ald. as I have edited; perhaps better than μηδ', which I have elsewhere suffered to remain. *Porson*. Elmsl. retains μηδ'.

4. Musgr. prefers χέρες. But he confounds ἐρετμῆσαι and ἐρετμῶσαι. Ἐρετμῆσαι is simply *remigare*: ἐρετμῶσαι is *remigare cogere, remigio applicare*. Hesychius: Ἐρετμῶσαι. κώπαις ἁρμόσαι. Ruhnken Epist. Crit. p. 241. *ed. nov.* has compared Orpheus 356. χεῖρας ἐρετμώσαντες. Brunck would prefer μήτ'. *Porson*. "But μήτε *after* μὴ *or* μηδὲ *is a solecism*; Matthiæ Gr. Gr. §. 602. cites Thuc. iii. 48. καὶ μηδὲ οἴκτῳ πλέον νείμαντες, μήτ' ἐπιεικείᾳ: but almost all the Mss. and the four first editions have μήτε οἴκτῳ." *Elmsley*.

5. ἀνδρῶν ἀρίστων. That the Argonauts may be thus stiled is manifest. But a peculiar epithet, ἀριστέων, might be more reasonably expected, which is constantly applied to them in the poets. Apoll. Rh. i. 70. Ὧρσεν, ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο: ii. 460. 960. ἀριστήων στόλον ἀνδρῶν: 465. αὐτόθι μίμνειν Κέκλετ' ἀριστήεσσι σὺν ἀνδράσιν: iii. 1004. εἶκε σαώσαις Τόσσον ἀριστήων ἀνδρῶν στόλον. Euripides uses the expression Iph. A. 28. Οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως. Nor has this word been unfrequently corrupted. In Soph. Aj. 1304. is read: Ἆρ' ὧδ' ἄριστος ἐξ ἀριστέοιν δυοῖν Βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος; Suidas also retains ἄριστος under πρὸς αἵματος. Yet ἀριστεὺς seems preferable. *Porson*.

δέρας. From *Ms. E. lib. P.* and the authority of Eustathius Il. E. p. 600. 11=456. 51. I have edited δέρος.

Πελίᾳ μετῆλθον· οὐ γὰρ ἂν δέσποιν' ἐμὴ
Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας,
ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος·
οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας
πατέρα, κατῴκει τήνδε γῆν Κορινθίαν,
ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
φυγῇ πολίταις, ὧν ἀφίκετο χθόνα,

ee Phœn. 1136. In the fragment of ophocles' Ajax Locrus, *δέρος* is pre-erved by Pollux vii. 70. Schol. Ari-toph. Av. 934. Suid. v. Σπολάς. Even om conjecture *δέρος* might be well ıtroduced, to avoid a similar termi-ation in two verses. *Porson.*

6. *μετῆλθον*, for *ἦλθον μετὰ δέρος*. hus Hec. 510. *οὐκ ἄρ' ὡς θανουμένους ετῆλθες ἥμας, have come in quest of us.*

Πελίᾳ. If the point rested on my ıdgment, I should always have writ-en the *iota subscriptum*, as it is term-d, as a part of the word. In Mss. of ny antiquity, it is always either so ritten or omitted. About the 13th entury, as nearly as I can conjecture, began to be subscribed. Nor let ıis observation be considered as des-tute of utility. Etym. M. p. 550, 14. *Νικοχάρης Λημνίᾳ· ἐπλέομεν, ὦ κόρη, Ἐπὶ κῶς.* Hemsterhusius on Aristoph. 'lut. p. 57. correctly reads *πλέομεν*, ut he ought to have proceeded, and) have read ΝΙΚΟΧΑΡΗΣΛΗΜΝΙΑΙΣ ΠΛΕΟΜΕΝ. They are the words of ason or some Argonaut to Hypsipyle. ıthen. x. p. 426. F. *Νικοχάρης γοῦν ν Ἀμυμώνῃ πρὸς τοὔνομα παίζων ἔφη, Νὺνόμαος οὗτος, χαῖρε πέντε καὶ δύο· Ἀγώ τε καὶ σὺ συμβῆναι γενοίμεθα. ὰ παραπλήσια εἴρηκε καὶ ἐν Λημνίαις* not *ἐν Λημνίᾳ.*) *Porson.* See note on Iec. 2. "The dative is put with ansitive and intransitive verbs, to hew that an action takes place with eference to a person or thing; parti-ularly 1. *for the advantage of any ne, for the pleasure of any one;* He-od. viii. 61. *Ταῦτα λέγοντος Θεμιστο-λέους, αὖτις ὁ Κορίνθιος Ἀδείμαντος ιεφέρετο,—Εὐρυβιάδεα οὐκ ἐῶν ἐκπλη-φίζειν ἅπολι ἀνδρὶ, dissuading him from collecting the voices to oblige a man without a country.* Soph. Aj. 1045. *Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλα-μεν*, which Homer expresses Il. A. 149. *τιμὴν ἀρνύμενοι Μενελάῳ.*" Matth. Gr. Gr. §. 387.

8. *θυμὸν ἐκπλαγεῖσα*, Angl. *smitten:* cf. 556. 638. *θυμὸν ἐκπλήξας' ἑτέροις ἐπὶ λέκτροις.* Eur. Hipp. 38. *κἀκπε-πληγμένη Κέντροις ἔρωτος.* Æsch. Cho. 227. *χαρᾷ δὲ μὴ 'κπλαγῇς φρένας.* Hor. Epod. xi. 2. amore *percussum* gravi.

11. I have laid down this rule, al-ways to write *ξὺν* for *σὺν*, when the metre admits. *Porson.*

ἀνδάνουσα, endeavoring or *desirous to please*, such being frequently the force of the present participle: Eur. Ph. 1231. *Ἦν μή με φεύγων ἐκφύγῃς πρὸς αἰθέρα*: where see Porson. Thus *κερδαίνουσαν* below 370.

12. *φυγῇ πολιτῶν* edd. and Mss. For *φυγῇ* Canter conjectures *φυλῇ* or *ψυχῇ*, Musgr. *ὀργῇ*, Pierson *φυγὰς πο-λίταις.* Brunck has edited *πολίτας* for *πολιτῶν*: [*ἀνδάνω* is not followed by an accus.: see Porson on Eur. Or. 1623.] I have followed Barnes. The error arose from the abbreviation in the Mss. *Porson.* Elmsley suggests (but perhaps with too great a refine-ment) *φυγῇ* for *φυγῇ, ἀνδάνουσα φυγῇ* being in apposition to *Μήδεια.* Thus below 1217. *κεῖνται δὲ νεκροὶ παῖς τε καὶ γέρων πατὴρ Πέλας, ποθεινὴ δα-κρύοισι συμφορά.* Heracl. 70. *ἱκέται δ' ὄντες ἀγοραίου Διὸς, Βιαζόμεσθα, καὶ στέφη μαίνεται, Πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία.* Or. 1105. *Ἑλένην κ— νομεν, Μενέλεῳ λύπην πικράν.*

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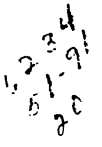


ΜΗΔΕΙΑ.

ΥΠΟΘΕΣΙΣ.

Ἰάσων εἰς Κόρινθον ἐλθὼν, ἐπαγόμενος καὶ Μήδειαν, ἐγγυᾶται τὴν Κρέοντος, τοῦ Κορινθίων βασιλέως, θυγατέρα Γλαύκην πρὸς γάμον. μέλλουσα δὲ ἡ Μήδεια φυγαδεύεσθαι ὑπὸ Κρέοντος ἐκ τῆς Κορίνθου, παραιτησαμένη μίαν ἡμέραν μεῖναι, καὶ τυχοῦσα, μισθὸν τῆς χάριτος δῶρα διὰ τῶν παίδων πέμπει τῇ Γλαύκῃ, ἐσθῆτα καὶ χρυσοῦν στέφανον, οἷς ἐκείνη χρησαμένη διαφθείρεται· καὶ ὁ Κρέων δὲ, περιπλακεὶς τῇ θυγατρὶ, ἀπόλλυται. Μήδεια δὲ, τοὺς ἑαυτῆς παῖδας ἀποκτείνασα, ἐφ' ἅρματος δρακόντων πτερωτῶν, ὃ παρ' Ἡλίου ἔλαβεν, ἔποχος γενομένη, ἀποδιδράσκει εἰς Ἀθήνας, κἀκεῖσε Αἰγεῖ τῷ Πανδίονος γαμεῖται. Φερεκύδης δὲ καὶ Σιμωνίδης φασὶν, ὡς ἡ Μήδεια ἑψήσασα τὸν Ἰάσονα νέον ποιήσειε· περὶ δὲ τοῦ πατρὸς αὐτοῦ, Αἴσονος, ὁ τοὺς Νόστους ποιήσας φησὶν οὕτως·

Αὐτίκα δ' Αἴσονα θῆκε φίλον κόρον ἡβώοντα,
γῆρας ἀποξύσας' εἰδυίῃσι πραπίδεσσι,
φάρμακα πόλλ' ἕψουσ' ἐπὶ χρυσείοισι λέβησιν.

Αἰσχύλος δ' ἐν ταῖς Διονύσου Τροφοῖς [T. II. p. 639. ed. Pauw.] ἱστορεῖ, ὅτι καὶ τὰς Διονύσου τροφοὺς μετὰ τῶν ἀνδρῶν αὐτῶν ἀνεψήσασα, ἐνεοποίησε. Στάφυλος δέ φησι, τὸν Ἰάσονα τρόπον τινὰ ὑπὸ τῆς Μηδείας ἀναιρεθῆναι· ἐγκελεύσασθαι γὰρ αὐτὴν ὑπὸ τῇ πρύμνῃ τῆς Ἀργοῦς αὐτὸν κατακοιμηθῆναι, μελλούσης τῆς νεὼς διαλύεσθαι ὑπὸ τοῦ χρόνου· ἐπιπεσούσης γοῦν τῆς πρύμνης τῷ Ἰάσονι, τελευτῆσαι αὐτόν.

[Τὸ δρᾶμα δοκεῖ ὑποβαλέσθαι, γενναιοφρόνως διασκευάσας, ὡς Δικαίαρχός τ περὶ τοῦ Ἑλλάδος βίου καὶ Ἀριστοτέλης ἐν ὑπομνήμασι· μέμφονται δὲ αὐτ τὸ μὴ πεφυλακέναι τὴν ὑπόκρισιν τῇ Μηδείᾳ, ἀλλὰ πεσεῖν εἰς δάκρυα, ὅτε ἐπε βούλευσε τῷ Ἰάσονι καὶ τῇ γυναικί. ἐπαινεῖται δὲ ἡ εἰσβολὴ διὰ τὸ παθητικ

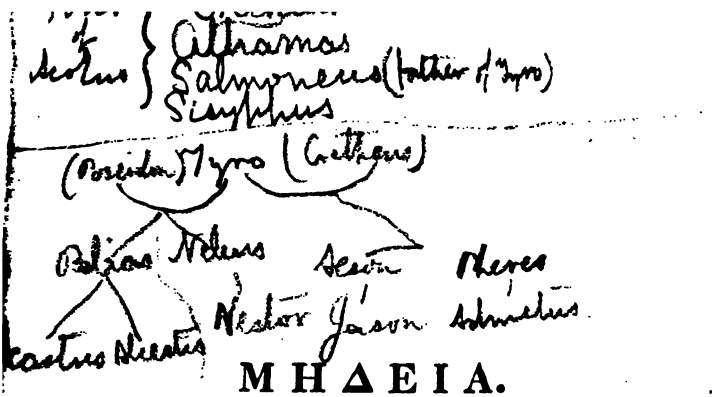
ἄγαν ἔχειν καὶ ἡ ἐπεξεργασία (v. 3.), μήδ' ἐν νάπαισι, καὶ τὰ ἑξῆς· ὅπερ ἀγνοήσας Τιμαχίδας τῷ ὑστέρῳ φησὶ πρώτῳ κεχρῆσθαι, ὡς καὶ ὁ Ὅμηρος (Ὀδυσσ. ε. 265.) εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.]

Ἀριστοφάνους Γραμματικοῦ. Μήδεια διὰ τὴν πρὸς Ἰάσονα ἔχθραν, τῷ ἐκεῖνον γεγαμηκέναι τὴν Κρέοντος θυγατέρα Γλαύκην, ἀπέκτεινε μὲν Γλαύκην, Κρέοντα, καὶ τοὺς ἰδίους υἱοὺς, ἐχωρίσθη δ' Ἰάσονος, Αἰγεῖ συνοικήσασα. παρ' οὐδετέρῳ κεῖται ἡ μυθοποιΐα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Κορίνθῳ· ὁ δὲ χορὸς συνέστηκεν ἐκ γυναικῶν πολιτίδων· προλογίζει δὲ τροφὸς Μηδείας. Ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος κατὰ τὴν ὀγδοηκοστὴν ἑβδόμην Ὀλυμπιάδα. πρῶτος Εὐφορίων, δεύτερος Σοφοκλῆς, τρίτος Εὐριπίδης. Μήδεια, Φιλοκτήτης, Δίκτυς, Θερισταὶ Σάτυροι· οὐ σώζεται.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΡΟΦΟΣ.
ΠΑΙΔΑΓΩΓΟΣ.
ΜΗΔΕΙΑ.
ΧΟΡΟΣ.
ΚΡΕΩΝ.
ΙΑΣΩΝ.
ΑΙΓΕΥΣ.
ΑΓΓΕΛΟΣ.
ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ.



ΜΗΔΕΙΑ.

Τρο. Εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος,

1. The entire version of this passage by Ennius has been preserved by the writer *ad Herennium* ii. 22. nearly so by Priscian, *de versibus comicis* p. 1325. 15. *Utinam ne in nemore Pelio securibus Cæsa accidisset abiegna ad terram trabes; Neve inde navis inchoandæ exordium Cæpisset*, [al. Cepisset] *quæ nunc nominatur nomine Argo, qua vecti Argivi delecti viri Petebant illum pellem inauratam arietis Colchis, imperio regis Peliæ, per dolum: Nam nunquam hera errans mea domo efferret pedem, Medea, animo ægra, amore sævo saucia.* Porson. *εἴθ' ὄφελ'—μὴ διαπτάσθαι, utinam non volasset.* The several ways of expressing a wish are by *εἰ, εἰ γὰρ, εἴθε, ὡς, πῶς ἄν*, with the optative, or *εἴθ' ὄφελον,—ες,—ε, ὡς ὤφ.*, or *ὤφ.* alone, with the infin. Il. Φ. 269. *ὥς μ' ὄφελ' Ἕκτωρ κτεῖναι.* See Matth. Gr. Gr. §. 513. Eur. Hec. 824.

Ἀργοῦς σκάφος, the hull of the Argo, as Edwards has correctly rendered it in his literal translation: see also Blomf. on Æsch. Pers. 425.

διαπτᾶσθαι. Thus most editions both of Euripides and of Aristophanes, Ran. 1429. But in that case *there would be a verb πτάομαι, πτῶμαι, which is not found.* For the Attics use in the present *πέτομαι, πέταμαι*, in the aor. *ἐπτόμην, ἐπτάμην*, the former of which I consider preferable, but not to be introduced in opposition to Mss. Brunck therefore has well edited *ἀνεπτόμαν* in Soph. Aj. 693. and *ἐκπτόμενος* in Aristoph. Av. 789. also Beck, *ibid.* 118. Καὶ γῆν ἐκέπτου καὶ θάλατταν ἐν κύκλῳ. [Elmsley on Soph. Œd. T. 17. considers *ἐπεκέτου* the true reading. He also observes in the same note, that *πτέσθαι* occurs only in that line of Soph. and in Aj. 693. where the readings differ, and therefore he restores *πτάσθαι.*] Ἵπταμαι however, in my opinion, *was altogether unknown to the Attic writers.* At least it is never met with in the present; sometimes in the imperf., but where the aor. would suit the sense better, as Iph. A. 1617. *ἀφίπτατο.* In v. 801. *ὡς ἔτυχε Λήδ' ὄρνιθ' ἱπταμένῳ*, read *ὡς ἔτυχεν Λήδα μιχθεῖσ' ὄρνιθι πταμένῳ.* [The 2. aor. of the act. Ἵστημι, ἔστην, is in use, as *προσέστα* in Æsch. Prom. V. 115. cf. Blomf. Gloss.] Kuster, Lascar, and Eustathius, have correctly given *διαπτάσθαι.* Some of the old grammarians have been equally wrong in circumflexing *φάσθαι. Porson.* Of the same form are the infin. *πρίασθαι* and *ὄνασθαι* in vv. 235. 1021. from the aor. *ἐπριάμην* and *ὠνάμην.* See Matth. Gr. Gr. p. 356.

διαπτάσθαι, Schol. *τροπικῶς, ὡς ἐπὶ ὀρνέου, ἔδει δὲ εἰπεῖν διαπλεῦσαι.* Thus

Κόλχων ἐς αἶαν, κυανέας Συμπληγάδας,
μήδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε
τμηθεῖσα πεύκη, μήδ' ἐρετμῶσαι χέρας
ἀνδρῶν ἀρίστων, οἳ τὸ πάγχρυσον δέρος

Byron, Childe Harold, i. 13. While *flew* the vessel on her snowy *wing*.

2. Κόλχων ἐς αἶαν, Colchis, now called *Mingrelia*.

κυανέας Συμπληγάδας, from συμπλήσσω: better Ξυμπληγάδας, according to Porson's note on v. 11. Childe Harold iv. 175. the dark Euxine roll'd Upon *the blue Symplegades*. "A very narrow strait, antiently called the Thracian Bosphorus, now the *Channel of Constantinople*, connects the Propontis with the Pontus Euxinus, or *Black Sea*, which it enters near some well-known rocks, antiently called the Cyaneæ, or Symplegades, [now *the Pavorane*] which, from their appearing more or less open or confined, according to the course of the vessel, were said by the poets to open and shut upon the ships which entered, and crush them to pieces; the Argo had a narrow escape, as we are told by Apollonius Rhodius, with the loss of her rudder." Butler's Geogr. p. 204. Juvenal xv. 19. *concurrentia saxa Cyaneas*. Ovid Met. vii. 62. qui mediis *concurrere* in undis Dicuntur montes. Ovid Trist. x. 34. Transeat instabiles strenua Cyaneas. Apoll. Rh. ii. 317. Πέτρας—Κυανέας ὄψεσθε δύω ἄλλὸς ἐν ξυνοχῇσι. The same rocks are termed by Homer Πλαγκταί, Od. M. 61. who adds, 74. νεφέλη δέ μιν ἀμφιβέβηκε Κυανέη. Thus Herod. 4, 85. Δαρεῖος—ἔπλεε ἐπὶ τὰς Κυανέας καλευμένας, τὰς πρότερον πλαγκτὰς Ἕλληνές φασι εἶναι. Κῠάνεος lengthens the first syllable in epic verse, which quantity is retained in the Latin *Cyaneæ*: also in Eur. Tro. 1101. Iph. T. 12. 393. 896. Andr. 856. 1013. Soph. Antig. 966. all which instances occur in the chorusses. In iambic verse (at least in Eurip.) it shortens it. In Æschylus also Pers. 83. κῠᾰνοῦν δ' ὄμμασι λεύσσων corresponds to δόκῐμος δ' οὔ τις ὑποστάς in the antistrophe. Malt-by has not noticed this variation.

3. ποτὲ L. more correctly, and below 360. μήδ' also here and 4. L. Ald. as I have edited; perhaps better than μηδ', which I have elsewhere suffered to remain. *Porson*. Elmsl. retains μηδ'.

4. Musgr. prefers χέρες. But he confounds ἐρετμῆσαι and ἐρετμῶσαι. Ἐρετμῆσαι is simply *remigare*: ἐρετμῶσαι is *remigare cogere, remigio applicare*. Hesychius: Ἐρετμῶσαι. κώπαις ἁρμόσαι. Ruhnken Epist. Crit. p. 241. *ed. nov.* has compared Orpheus 356. χεῖρας ἐρετμώσαντες. Brunck would prefer μήτ'. *Porson*. "But μήτε *after* μὴ *or* μηδὲ *is a solecism*; Matthiæ Gr. Gr. §. 602. cites Thuc. iii. 48. καὶ μηδὲ οἴκτῳ πλέον νείμαντες, μήτ' ἐπιεικείᾳ: but almost all the Mss. and the four first editions have μήτε οἴκτῳ." *Elmsley*.

5. ἀνδρῶν ἀρίστων. That the Argonauts may be thus stiled is manifest. But a peculiar epithet, ἀριστέων, might be more reasonably expected, which is constantly applied to them in the poets. Apoll. Rh. i. 70. Ὦρσεν, ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο: ii. 460. 960. ἀριστήων στόλον ἀνδρῶν: 465. αὐτόθι μίμνειν Κέκλετ' ἀριστήεσσι σὺν ἀνδράσιν: iii. 1004. εἶκε σαώσαις Τόσσον ἀριστήων ἀνδρῶν στόλον. Euripides uses the expression Iph. A. 28. Οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως. Nor has this word been unfrequently corrupted. In Soph. Aj. 1304. is read: Ἦρ' ὧδ' ἄριστος ἐξ ἀριστέοιν δυοῖν Βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος; Suidas also retains ἄριστος under πρὸς αἵματος. Yet ἀριστεὺς seems preferable. *Porson*.

δέρας. From *Ms. E. lib. P.* and the authority of Eustathius Il. E. p. 600. 11=456. 51. I have edited δέρος.

Πελίᾳ μετῆλθον· οὐ γὰρ ἂν δέσποιν' ἐμὴ
Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας,
ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος·
οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας
πατέρα, κατῴκει τήνδε γῆν Κορινθίαν,
ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
φυγῇ πολίταις, ὧν ἀφίκετο χθόνα,

See Phœn. 1136. In the fragment of Sophocles' Ajax Locrus, δέρος is preserved by Pollux vii. 70. Schol. Aristoph. Av. 934. Suid. v. Ἄπολλ. Even from conjecture δέρος might be well introduced, to avoid a similar termination in two verses. *Porson.*

6. μετῆλθον, for ἦλθον μετὰ δέρος. Thus Hec. 510. οὐκ ἂρ' ὡς θανουμένους Μετῆλθες ἡμας, *have come in quest of us.*

Πελίᾳ. If the point rested on my judgment, I should always have written the *iota subscriptum*, as it is termed, as a part of the word. In Mss. of any antiquity, it is always either so written or omitted. About the 13th century, as nearly as I can conjecture, it began to be subscribed. Nor let this observation be considered as destitute of utility. Etym. M. p. 550, 14. Νικοχάρης Λημνίᾳ· ἐπλέομεν, ὦ κόρη, Ἐπὶ κῶς. Hemsterhusius on Aristoph. Plut. p. 57. correctly reads πλέομεν, but he ought to have proceeded, and to have read ΝΙΚΟΧΑΡΗΣΛΗΜΝΙΑΙΣ ΠΛΕΟΜΕΝ. They are the words of Jason or some Argonaut to Hypsipyle. Athen. x. p. 426. F. Νικοχάρης γοῦν ἐν Ἀμυμώνῃ πρὸς τοῦνομα παίζων ἔφη, Οἰνόμαος οὗτος, χαῖρε πέντε καὶ δύο· Κἀγώ τε καὶ σὺ συμπόται γενοίμεθα. τὰ παρακλήσια εἴρηκε καὶ ἐν Λημνίαις (not ἐν Λημνίᾳ.) *Porson.* See note on Hec. 2. "The dative is put with transitive and intransitive verbs, to shew that an action takes place with reference to a person or thing; particularly 1. *for the advantage of any one, for the pleasure of any one;* Herod. viii. 61. Ταῦτα λέγοντος Θεμιστοκλέους, αὖτις ὁ Κορίνθιος Ἀδείμαντος ἐσεφέρετο,—Εὐρυβιάδεα οὐκ ἐῶν ἐπιψηφίζειν ἄπολι ἀνδρὶ, *dissuading him from collecting the voices to oblige a man without a country.* Soph. Aj. 1045. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν, which Homer expresses Il. A. 149. τιμὴν ἀρνύμενοι Μενελάῳ." Matth. Gr. Gr. §. 387.

8. θυμὸν ἐκπλαγεῖσα, Angl. *smitten:* cf. 556. 638. θυμὸν ἐκπλήξασ' ἑτέροις ἐπὶ λέκτροις. Eur. Hipp. 38. κἀκπεπληγμένη Κέντροις ἔρωτος. Æsch. Cho. 227. χαρᾷ δὲ μὴ 'κπλαγῇς φρένας. Hor. Epod. xi. 2. amore *percussum* gravi.

11. I have laid down this rule, always to write ξὺν for σὺν, when the metre admits. *Porson.*

ἀνδάνουσα, *endeavoring* or *desirous to please*, such being frequently the force of the present participle: Eur. Ph. 1231. Ἦν μή με φεύγων ἐκφύγῃς πρὸς αἰθέρα: where see Porson. Thus κερδαίνουσαν below 370.

12. φυγῇ πολιτῶν edd. and Mss. For φυγῇ Canter conjectures φυλῇ or ψυχῇ, Musgr. ὀργῇ, Pierson φυγὰς πολίταις. Brunck has edited πολίτας for πολιτῶν: [ἀνδάνω is not followed by an accus.: see Porson on Eur. Or. 1623.] I have followed Barnes. The error arose from the abbreviation in the Mss. *Porson.* Elmsley suggests (but perhaps with too great a refinement) φυγὴ for φυγῇ, ἀνδάνουσα φυγὴ being in apposition to Μήδεια. Thus below 1217. κεῖνται δὲ νεκροὶ παῖς τε καὶ γέρων πατὴρ Πέλας, ποθεινὴ δακρύοισι συμφορά. Heracl. 70. ἰκέται δ' ὄντες ἀγοραίου Διὸς, Βιαζόμεσθα, καὶ στέφη μαίνεται, Πόλει τ' ὀνειδος καὶ θεῶν ἀτιμία. Or. 1105. Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν. See

αὐτή τε πάντα συμφέρουσ' Ἰάσονι·
ἥπερ μεγίστη γίγνεται σωτηρία,
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.
νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.
προδοὺς γὰρ αὐτοῦ τέκνα, δεσπότιν τ' ἐμὴν,
γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,
γήμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός.
Μήδεια δ' ἡ δύστηνος ἠτιμασμένη,
βοᾷ μὲν ὅρκους, ἀνακαλεῖ δὲ δεξιᾶς
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται,
οἵας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.

Matth. §. 426. This reading, as he observes, corresponds with αὐτή τε in l. 13. for τε however substituting δέ.

ὧν ἀφίκετο χθόνα, *subaud.* εἰς, as before πύργους in l. 7. Homer Od. A. 332. ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν. Eur. Ph. 110. οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα. "Thus Virgil Æn. i. 365. Devenere locos: iv. 106. averteret (ad) oras. Thus Milton Par. Lost, 'Till he arrive the happy isle:' Shakespeare Coriol. ii. 2. 'And now arriving A place of potency.'" Class. J. 55. p. 115.

13. συμφέρουσα, for ὁμοφρονοῦσα. Soph. El. 1464. τῷ γὰρ χρόνῳ Νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. Œd. C. 640. τούτων, Οἰδίπου, δίδωμί σοι Κρίναντι χρῆσθαι· τῇδε γὰρ ξυνοίσομαι: to which agrees in v. 645. οὐ γὰρ ἀντιστήσομαι.

14. ὅπερ is preferred by Musgr. but unnecessarily. Ἦπου however in X. Π. 32. is not amiss. *Porson.* Elmsley however considers ἦπου as equivalent to *I suppose*, and therefore objects to it in this passage. The relative, as in Latin, frequently takes the gender of the noun following. Thus Herod. v. 108. τὴν ἄκρην, αἳ καλεῦνται Κληῖδες τῆς Κύπρου: vii. 54. Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι. Eur. Andr. 855. Ἡ πευκᾶεν σκάφος, Ἃ διὰ κυανέας ἐπέρασεν ἀκτάς. With respect to the sentiment, Elmsley compares Od. Z. 182. οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον, Ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον Ἀνὴρ ἠδὲ γυνή.

16. τὰ φίλτατα, *her husband and her children, her dearest connexions.* See Monk Hipp. 969.

19. αἰσυμνᾷ. Elmsley remarks that no one but Euripides has used this word. The deriv. αἰσυμνήτης occurs in Hom. Od. Θ. 258. and αἰσυμνητὴρ in Il. Ω. 347. Aristot. de Rep. iv. 10. καὶ τὸ παλαιὸν ἐν τοῖς ἀρχαίοις Ἕλλησιν ἐγίγνοντό τινες μοναρχαι— οὓς ἐκάλουν αἰσυμνήτας. The derivation is altogether uncertain. The constr. with a gen. is imitated by Hor. Od. iii. xxx. Daunus agrestium Regnavit populorum.

21. Thus Jortin conjectured for δεξιᾶς, and thus the Ms. A. and X. Π. 53. have it. The junction of the hands was peculiarly called πίστις, as appears from the Homeric δεξιαὶ, ᾗς ἐπέπιθμεν· which passage is cited by the Schol. on Aristoph. Acharn. 307. Οἷσιν οὔτε βωμὸς, οὔτε πίστις, οὔθ' ὅρκος μένει· where *βωμὸς is the oath by victims, ὅρκος by words, πίστις by the right hands.* Porson. But see v. 414. Soph. Œd. C. 1632. Δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις. Phil. 813. Ἔμβαλλε χειρὸς πίστιν. Cf. Hor. Od. i. 5. Heu quoties fidem, Mutatosque Deos Flebit.

23. οἵας ἀμ.—κυρεῖ. "Herod. i. 31.

κεῖται δ' ἄσιτος, σῶμ' ὑφεῖσ' ἀλγηδόνι,
τὸν πάντα συντήκουσα δακρύοις χρόνον,
ἐπεὶ πρὸς ἀνδρὸς ἤσθετ' ἠδικημένη,
οὔτ' ὄμμ' ἐπαίρουσ', οὔτ' ἀπαλλάσσουσα γῆς
πρόσωπον· ὡς δὲ πέτρος, ἢ θαλάσσιος
κλύδων, ἀκούει νουθετουμένη φίλων.
ἢν μήποτε στρέψασα πάλλευκον δέρην,
αὐτὴ πρὸς αὑτὴν πατέρ' ἀποιμώξῃ φίλον,
καὶ γαῖαν, οἶκους θ', οὓς προδοῦσ' ἀφίκετο
μετ' ἀνδρὸς, ὅς σφε νῦν ἀτιμάσας ἔχει.
ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὕπο,

αἱ Ἀργεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν (τῶν νεηνιέων), οἵων τέκνων ἐκύρησε, *that such children were her lot.* Eur. Iph. A. 1614. Πέμπει δ' Ἀγαμέμνων μ' ὅστέ σοι φράσαι τάδε, Λέγειν θ' ὁσίας ἐκ θεῶν μοίρας κυρεῖ." Matth. Gr. Gr. §. 363. Eur. Alc. 970. οἱ δὲ δεσπότην Ἀτέννουσιν, οἷαν ἐκ δόμων ἀπώλεσαν. Cf. Juven. xiii. 31.

24. Cf. Od. Δ. 788. Ἡ δ' ὑπερῷ' ἀναβᾶσα περίφρων Πηνελόπεια, Κεῖτ' ἔρ' ἔσιτος, ἅπαστος ἐδητύος ἠδὲ ποτῆτος.

σῶμ' ὑφεῖσ' ἀλγ. for ἑαυτήν: thus Hec. 301. ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὗπερ ηὐτύχουν, Σώζειν ἑτοιμός εἰμι, for σέ.

26. ἐπεὶ, *since, ex quo:* cf. 138. Or. 77. Ἦν, ἐπεὶ πρὸς Ἴλιον ἔπλευσ'—Οὐκ εἶδον.

ἤσθετ' ἠδικημένη: οἶδα, γιγνώσκω, αἰσθάνομαι &c. are followed by a participle: 878. ἠσθόμην ἀβουλίαν Πολλὴν ἔχουσα: see Matth. Gr. Gr. §. 548. Virgil has imitated this Grecism: Æn. ii. 376. *sensit* medios *delapsus* in hostes, for *se delapsum esse:* also Milton Par. Lost ix. 792. Greedily she ingorged without restraint, And *knew not eating* death.

27. "Hor. Od. iv. 5, 14. Curvo nec faciem littore dimovens. Virg. Æn. vi. 469. Illa solo fixos oculos aversa tenebant." Class. J. 55. p. 115.

28. ἐνθαλάσσιος κλύδων' is the conjecture of Valck. Hipp. 304. But in the first place the construction requires κλύδωνος: in the second the quotation given by him from Androm. 538. sufficiently defends the sense: τί με προσπίπτεις ἁλίαν πέτραν Ἢ κῦμα λιταῖς ὃς ἱκετεύων; *Porson.* Eur. Hipp. 304. πρὸς τάδ' αὐθαδεστέρα Γίγνου θαλάσσης: where Monk quotes Æsch. Prom. 1037. Ὀχλεῖς μάτην με, κῦμ' ὅπως, παρηγορῶν. and Shakespeare's Merchant of Ven. Act. iv. Sc. 1. *You may as well go stand upon the beach, And bid the main flood bate his usual height;* &c. Hor. Od. iii. 7, 21. scopulis surdior Icari Voces audit.

29. ἀκ. νουθ. φίλων. In Bos (Ell. p. 419.) ἀπὸ is noticed as omitted before φίλων: (see v. 316.) but Schæf. has properly explained φίλων to be governed by ἀκούει.

30. κάρα for δέρην *lib. P.* erroneously from Hec. 498. *Porson.*

ἢν μήποτε, for πλὴν ὅτ' ἄν, an unusual construction, observes Elmsley. Hermann rightly suggests that ἢν μή ποτε should be written, *divisim.*

33. ἀτιμάσας ἔχει, for ἠτίμησε. Soph. Ant. 22. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει. See the note on Hec. 999.

σφε is of both numbers and of all genders: see 395. So also νιν v. 39. Matth. Gr. Gr. §. 146. 147. 4.

34. ἔγνω καὶ ἡ X. Π. 52. which, whether it is an error of the press for ἔγνω γὰρ ἡ, or corrupted from ἔγνωκεν

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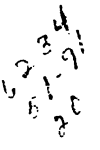

ΜΗΔΕΙΑ.

ΥΠΟΘΕΣΙΣ.

Ἰάσων εἰς Κόρινθον ἐλθὼν, ἐπαγόμενος καὶ Μήδειαν, ἐγγυᾶται τὴν Κρέοντος, τοῦ Κορινθίων βασιλέως, θυγατέρα Γλαύκην πρὸς γάμον. μέλλουσα δὲ ἡ Μήδεια φυγαδεύεσθαι ὑπὸ Κρέοντος ἐκ τῆς Κορίνθου, παραιτησαμένη μίαν ἡμέραν μεῖναι, καὶ τυχοῦσα, μισθὸν τῆς χάριτος δῶρα διὰ τῶν παίδων πέμπει τῇ Γλαύκῃ, ἐσθῆτα καὶ χρυσοῦν στέφανον, οἷς ἐκείνη χρησαμένη διαφθείρεται· καὶ ὁ Κρέων δὲ, περιπλακεὶς τῇ θυγατρὶ, ἀπόλλυται. Μήδεια δὲ, τοὺς ἑαυτῆς παῖδας ἀποκτείνασα, ἐφ' ἅρματος δρακόντων πτερωτῶν, ὃ παρ' Ἡλίου ἔλαβεν, ἔποχος γενομένη, ἀποδιδράσκει εἰς Ἀθήνας, κἀκεῖσε Αἰγεῖ τῷ Πανδίονος γαμεῖται. Φερεκύδης δὲ καὶ Σιμωνίδης φασὶν, ὡς ἡ Μήδεια ἐψήσασα τὸν Ἰάσονα νέον ποιήσειε· περὶ δὲ τοῦ πατρὸς αὐτοῦ, Αἴσονος, ὁ τοὺς Νόστους ποιήσας φησὶν οὕτως·

Αὐτίκα δ' Αἴσονα θῆκε φίλον κόρον ἡβώοντα,
γῆρας ἀποξύσασ' εἰδυίῃσι πραπίδεσσι,
φάρμακα πόλλ' ἔψουσ' ἐπὶ χρυσείοισι λέβησιν.

Αἰσχύλος δ' ἐν ταῖς Διονύσου Τροφοῖς [T. II. p. 639. ed. Pauw.] ἱστορεῖ, ὅτι καὶ τὰς Διονύσου τροφοὺς μετὰ τῶν ἀνδρῶν αὐτῶν ἀνεψήσασα, ἐνεοποίησε. Στάφυλος δέ φησι, τὸν Ἰάσονα τρόπον τινὰ ὑπὸ τῆς Μηδείας ἀναιρεθῆναι· ἐγκελεύσασθαι γὰρ αὐτὴν ὑπὸ τῇ πρύμνῃ τῆς Ἀργοῦς αὐτὸν κατακοιμηθῆναι, μελλούσης τῆς νεὼς διαλύεσθαι ὑπὸ τοῦ χρόνου· ἐπιπεσούσης γοῦν τῆς πρύμνης τῷ Ἰάσονι, τελευτῆσαι αὐτόν.

[Τὸ δρᾶμα δοκεῖ ὑποβαλέσθαι, γενναιοφρόνως διασκευάσας, ὡς Δικαίαρχός τε περὶ τοῦ Ἑλλάδος βίου καὶ Ἀριστοτέλης ἐν ὑπομνήμασι· μέμφονται δὲ αὐτῷ τὸ μὴ πεφυλακέναι τὴν ὑπόκρισιν τῇ Μηδείᾳ, ἀλλὰ πεσεῖν εἰς δάκρυα, ὅτε ἐπεβούλευσε τῷ Ἰάσονι καὶ τῇ γυναικί. ἐπαινεῖται δὲ ἡ εἰσβολὴ διὰ τὸ παθητικῶς

ἄγαν ἔχειν καὶ ἡ ἐπεξεργασία (ν. 3.), μήδ' ἐν νάπαισι, καὶ τὰ ἑξῆς· ὅπερ ἀγνοήσας Τιμαχίδας τῷ ὑστέρῳ φησὶ πρώτῳ κεχρῆσθαι, ὡς καὶ ὁ Ὅμηρος (Ὀδυσσ. ε. 265.) εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.]

Ἀριστοφάνους Γραμματικοῦ. Μήδεια διὰ τὴν πρὸς Ἰάσονα ἔχθραν, τῷ ἐκεῖνον γεγαμηκέναι τὴν Κρέοντος θυγατέρα Γλαύκην, ἀπέκτεινε μὲν Γλαύκην, Κρέοντα, καὶ τοὺς ἰδίους υἱοὺς, ἐχωρίσθη δ' Ἰάσονος, Αἰγεῖ συνοικήσασα. παρ' οὐδετέρῳ κεῖται ἡ μυθοποιΐα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Κορίνθῳ· ὁ δὲ χορὸς συνέστηκεν ἐκ γυναικῶν πολιτίδων· προλογίζει δὲ τροφὸς Μηδείας. Ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος κατὰ τὴν ὀγδοηκοστὴν ἑβδόμην Ὀλυμπιάδα. πρῶτος Εὐφορίων, δεύτερος Σοφοκλῆς, τρίτος Εὐριπίδης. Μήδεια, Φιλοκτήτης, Δίκτυς, Θερισταὶ Σάτυροι· οὐ σώζεται.

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ΠΑΙΔΑΓΩΓΟΣ.
ΜΗΔΕΙΑ.
ΧΟΡΟΣ.
ΚΡΕΩΝ.
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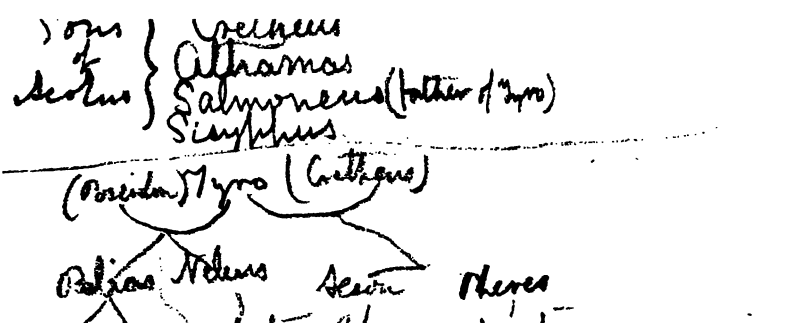

ΜΗΔΕΙΑ.

Τρο. Εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος,

1. The entire version of this passage by Ennius has been preserved by the writer *ad Herennium* ii. 22. nearly so by Priscian, *de versibus comicis* p. 1325. 15. *Utinam ne in nemore Pelio securibus Cæsa accidisset abiegna ad terram trabes; Neve inde navis inchoandæ exordium Cœpisset*, [al. Cepisset] *quæ nunc nominatur nomine Argo, qua vecti Argivi delecti viri Petebant illam pellem inauratam arietis Colchis, imperio regis Peliæ, per dolum: Nam nunquam hera errans mea domo efferret pedem, Medea, animo ægra, amore sævo saucia.* Porson. εἴθ' ὄφελ'—*μὴ διαπτάσθαι, utinam non volasset.* The several ways of expressing a wish are by εἰ, εἰ γὰρ, εἴθε, ὡς, πῶς ἄν, with the optative, or εἴθ' ὄφελον,—es,—e, ὡς ὄφ., or ὄφ. alone, with the infin. Il. Φ. 269. ὣς μ' ὄφελ' Ἕκτορ κτεῖναι. See Matth. Gr. Gr. §. 513. Eur. Hec. 824.

Ἀργοῦς σκάφος, *the hull of the Argo*, as Edwards has correctly rendered it in his literal translation: see also Blomf. on Æsch. Pers. 425.

διαπτᾶσθαι. Thus most editions both of Euripides and of Aristophanes, Ran. 1429. But in that case *there would be a verb* πτάομαι, πτῶμαι, *which is not found.* For the Attics use in the present πέτομαι, πέταμαι, in the aor. ἐπτόμην, ἐπτάμην, the former of which I consider preferable, but not to be introduced in opposition to Mss. Brunck therefore has well edited ἀνεπτόμαν in Soph. Aj. 693. and ἐκπτόμενος in Aristoph. Av. 789. also Beck, *ibid.* 118. Καὶ γῆν ἐπέπτου καὶ θάλατταν ἐν κύκλῳ. [Elmsley on Soph. Œd. T. 17. considers ἐπεπέτου the true reading. He also observes in the same note, that πτέσθαι occurs only in that line of Soph. and in Aj. 693. where the readings differ, and therefore he restores πτάσθαι.] Ἵπταμαι however, in my opinion, *was altogether unknown to the Attic writers.* At least it is never met with in the present; sometimes in the imperf., but where the aor. would suit the sense better, as Iph. A. 1617. ἀφίπτατο. In v. 801. ὡς ἔτυχε Λήδ' ὄρνιθ' ἱπταμένῳ, read ὡς ἔτυχεν Λήδα μιχθεῖσ' ὄρνιθι πταμένῳ. [The 2. aor. of the act. ἵστημι, ἔστην, is in use, as προσέστα in Æsch. Prom. V. 115. cf. Blomf. Gloss.] Kuster, Lascar, and Eustathius, have correctly given διαπτάσθαι. Some of the old grammarians have been equally wrong in circumflexing φάσθαι. Porson. Of the same form are the infin. πρίασθαι and ὄνασθαι in vv. 235. 1021. from the aor. ἐπριάμην and ὠνάμην. See Matth. Gr. Gr. p. 356.

διαπτάσθαι, Schol. τροπικῶς, ὡς ὀρνέου, ἕδει δὲ εἰπεῖν διαπλεῦσαι. Τὸ

Κόλχων ἐς αἶαν, κυανέας Συμπληγάδας,
μήδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε
τμηθεῖσα πεύκη, μήδ' ἐρετμῶσαι χέρας
ἀνδρῶν ἀρίστων, οἳ τὸ πάγχρυσον δέρος

Byron, Childe Harold, i. 13. While *flew* the vessel on her snowy *wing*.

2. Κόλχων *ἐς αἶαν*, Colchis, now called *Mingrelia*.

κυανέας Συμπληγάδας, from *συμπλήσσω*: better Ξυμπληγάδας, according to Porson's note on v. 11. Childe Harold iv. 175. the dark Euxine roll'd Upon *the blue Symplegades*. "A very narrow strait, antiently called the Thracian Bosphorus, now the *Channel of Constantinople*, connects the Propontis with the Pontus Euxinus, or *Black Sea*, which it enters near some well-known rocks, antiently called the Cyaneæ, or Symplegades, [now *the Pavorane*] which, from their appearing more or less open or confined, according to the course of the vessel, were said by the poets to open and shut upon the ships which entered, and crush them to pieces; the Argo had a narrow escape, as we are told by Apollonius Rhodius, with the loss of her rudder." Butler's Geogr. p. 204. Juvenal xv. 19. *concurrentia saxa Cyaneas*. Ovid Met. vii. 62. qui mediis *concurrere* in undis Dicuntur montes. Ovid Trist. x. 34. Transeat instabiles strenua Cyaneas. Apoll. Rh. ii. 317. *Πέτρας—Κυανέας ὕψεσθε δύω ἁλὸς ἐν ξυνοχῇσι*. The same rocks are termed by Homer Πλαγκταὶ, Od. M. 61. who adds, 74. *νεφέλη δέ μιν ἀμφιβέβηκε Κυανέη*. Thus Herod. 4, 85. *Δαρεῖος—ἔπλεε ἐπὶ τὰς Κυανέας καλευμένας, τὰς πρότερον πλαγκτὰς Ἕλληνές φασι εἶναι*. *Κῦάνεος* lengthens the first syllable in epic verse, which quantity is retained in the Latin *Cyaneæ*: also in Eur. Tro. 1101. Iph. T. 12. 393. 896. Andr. 856. 1013. Soph. Antig. 966. all which instances occur in the chorusses. In iambic verse (at least in Eurip.) it shortens it. In Æschylus also Pers. 83. *κῦάνοῦν δ' ὄμμασι λεύσσων* corresponds to *δόκιμος δ' οὔ τις ὑποστάς* in the antistrophe. Maltby has not noticed this variation.

3. *ποτὲ* L. more correctly, and below 360. *μήδ'* also here and 4. L. Ald. as I have edited; perhaps better than *μηδ'*, which I have elsewhere suffered to remain. *Porson*. Elmsl. retains *μηδ'*.

4. Musgr. prefers *χέρες*. But he confounds *ἐρετμῆσαι* and *ἐρετμῶσαι*. Ἐρετμῆσαι is simply *remigare*: *ἐρετμῶσαι* is *remigare cogere, remigio applicare*. Hesychius: Ἐρετμῶσαι. *κώπαις ἁρμόσαι*. Ruhnken Epist. Crit. p. 241. *ed. nov.* has compared Orpheus 356. *χεῖρας ἐρετμώσαντες*. Brunck would prefer *μήτ'*. *Porson*. "But *μήτε after μὴ or μηδὲ is a solecism*; Matthiæ Gr. Gr. §. 602. cites Thuc. iii. 48. *καὶ μηδὲ οἴκτῳ πλέον νείμαντες, μήτ' ἐπιεικείᾳ*: but almost all the Mss. and the four first editions have *μήτε οἴκτῳ*." *Elmsley*.

5. *ἀνδρῶν ἀρίστων*. That the Argonauts may be thus stiled is manifest. But a peculiar epithet, *ἀριστέων*, might be more reasonably expected, which is constantly applied to them in the poets. Apoll. Rh. i. 70. Ὦρσεν, *ἀριστῆεσσι σὺν ἀνδράσιν ὄφρα νέοιτο*: ii. 460. 960. *ἀριστήων στόλον ἀνδρῶν*: 465. *αὐτόθι μίμνειν Κέκλετ' ἀριστῆεσσι σὺν ἀνδράσιν*: iii. 1004. *εἶκε σαώσαις Τόσσον ἀριστήων ἀνδρῶν στόλον*. Euripides uses the expression Iph. A. 28. *Οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως*. Nor has this word been unfrequently corrupted. In Soph. Aj. 1304. is read: Ἆρ' ὧδ' *ἄριστος ἐξ ἀριστέοιν δυοῖν Βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος*; Suidas also retains *ἄριστος* under *πρὸς αἵματος*. Yet *ἀριστεὺς* seems preferable. *Porson*.

δέρας. From *Ms. E. lib. P.* and the authority of Eustathius Il. E. p. 600 11=456. 51. I have edited *δέρ*

Πελίᾳ μετῆλθον· οὐ γὰρ ἂν δέσποιν' ἐμὴ
Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας,
ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος·
οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας
πατέρα, κατώκει τήνδε γῆν Κορινθίαν, 10
ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
φυγῇ πολίταις, ὧν ἀφίκετο χθόνα,

See Phœn. 1136. In the fragment of Sophocles' Ajax Locrus, *δέρος* is preserved by Pollux vii. 70. Schol. Aristoph. Av. 934. Suid. v. Ἀπολάς. Even from conjecture *δέρος* might be well introduced, to avoid a similar termination in two verses. *Porson.*

6. *μετῆλθον*, for *ἦλθον μετὰ δέρος*. Thus Hec. 510. *οὐκ ἂρ' ὡς θανουμένους Μετῆλθες ἡμας, have come in quest of us.*

Πελίᾳ. If the point rested on my judgment, I should always have written the *iota subscriptum*, as it is termed, as a part of the word. In Mss. of any antiquity, it is always either so written or omitted. About the 13th century, as nearly as I can conjecture, it began to be subscribed. Nor let this observation be considered as destitute of utility. Etym. M. p. 550, 14. *Νικοχάρης Λημνίᾳ· ἐπλέομεν, ὦ κόρη, Ἐπὶ κῶς.* Hemsterhusius on Aristoph. Plut. p. 57. correctly reads *πλέομεν*, but he ought to have proceeded, and to have read ΝΙΚΟΧΑΡΗΣΛΗΜΝΙΑΙΣ ΠΛΕΟΜΕΝ. They are the words of Jason or some Argonaut to Hypsipyle. Athen. x. p. 426. F. *Νικοχάρης γοῦν ἐν Ἀμυμώνῃ πρὸς τοῦνομα παίζων ἔφη, Οἰνόμαος οὗτος, χαῖρε πέντε καὶ δύο· Κἀγώ τε καὶ σὺ συμπόται γενοίμεθα. τὰ παραπλήσια εἴρηκε καὶ ἐν Λημνίαις* (not *ἐν Λημνίᾳ.*) *Porson.* See note on Hec. 2. "The dative is put with transitive and intransitive verbs, to shew that an action takes place with reference to a person or thing; particularly 1. *for the advantage of any one, for the pleasure of any one*; Herod. viii. 61. *Ταῦτα λέγοντος Θεμιστοκλέους, αὖτις ὁ Κορίνθιος Ἀδείμαντος ἐσεφέρετο,—Εὐρυβιάδεα οὐκ ἐῶν ἐκψηφίζειν ἄπολι ἀνδρὶ, dissuading him from collecting the voices to oblige a man without a country.* Soph. Aj. 1045. *Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν*, which Homer expresses Il. A. 149. *τιμὴν ἀρνύμενοι Μενελάῳ.*" Matth. Gr. Gr. §. 387.

8. *θυμὸν ἐκπλαγεῖσα*, Angl. *smitten:* cf. 556. 638. *θυμὸν ἐκπλήξας' ἑτέροις ἐπὶ λέκτροις.* Eur. Hipp. 38. *κἀκπεπληγμένη Κέντροις ἔρωτος.* Æsch. Cho. 227. *χαρᾷ δὲ μὴ 'κπλαγῇς φρένας.* Hor. Epod. xi. 2. amore *percussum* gravi.

11. I have laid down this rule, always to write *ξὺν* for *σὺν*, when the metre admits. *Porson.*

ἀνδάνουσα, endeavoring or *desirous to please*, such being frequently the force of the present participle: Eur. Ph. 1231. *Ἦν μή με φεύγων ἐκφύγῃς πρὸς αἰθέρα*: where see Porson. Thus *κερδαίνουσαν* below 270.

12. *φυγῇ πολιτῶν* edd. and Mss. For *φυγῇ* Canter conjectures *φυλῇ* or *ψυχῇ*, Musgr. *ὀργῇ*, Pierson *φυγὰς πολίτας*. Brunck has edited *πολίτας* for *πολιτῶν*: [*ἀνδάνω* is not followed by an accus.: see Porson on Eur. Or. 1623.] I have followed Barnes. The error arose from the abbreviation in the Mss. *Porson.* Elmsley suggests (but perhaps with too great a refinement) *φυγὴ* for *φυγῇ*, *ἀνδάνουσα φυγὴ* being in apposition to *Μήδεια*. Thus below 1217. *κεῖνται δὲ νεκροὶ παῖς τε καὶ γέρων πατὴρ Πέλας, ποθεινὴ δακρύοισι συμφορά.* Heracl. 70. *ἱκέται δ' ὄντες ἀγοραίου Διὸς, Βιαζόμεσθα, καὶ στέφη μιαίνεται, Πόλει τ' ὀνειδος καὶ θεῶν ἀτιμία.* Or. 1105. *Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν.* See

αὐτή τε πάντα συμφέρουσ' Ἰάσονι·
ἥπερ μεγίστη γίγνεται σωτηρία,
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.
νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.
προδοὺς γὰρ αὐτοῦ τέκνα, δεσπότιν τ' ἐμὴν,
γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,
γήμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός.
Μήδεια δ' ἡ δύστηνος ἠτιμασμένη,
βοᾷ μὲν ὅρκους, ἀνακαλεῖ δὲ δεξιᾶς
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται,
οἵας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.

Matth. §. 426. This reading, as he observes, corresponds with αὐτή τε in l. 13. for τε however substituting δέ.

ὧν ἀφίκετο χθόνα, *subaud.* εἰς, as before πύργους in l. 7. Homer Od. A. 332. ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν. Eur. Ph. 110. οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα. "Thus Virgil Æn. i. 365. Devenere locos: iv. 106. averteret (ad) oras. Thus Milton Par. Lost, 'Till he arrive the happy isle:' Shakespeare Coriol. ii. 2. 'And now arriving A place of potency.'" Class. J. 55. p. 115.

13. συμφέρουσα, for ὁμοφρονοῦσα. Soph. El. 1464. τῷ γὰρ χρόνῳ Νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. Œd. C. 640. τούτων, Οἰδίπου, δίδωμί σοι Κρίναντι χρῆσθαι· τῇδε γὰρ ξυνοίσομαι: to which agrees in v. 645. οὐ γὰρ ἀντιστήσομαι.

14. ὅπερ is preferred by Musgr. but unnecessarily. Ἥπου however in X. Π. 32. is not amiss. *Porson.* Elmsley however considers ἦπου as equivalent to *I suppose*, and therefore objects to it in this passage. The relative, as in Latin, frequently takes the gender of the noun following. Thus Herod. v. 108. τὴν ἄκρην, αἳ καλεῦνται Κληῖδες τῆς Κύπρου: vii. 54. Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι. Eur. Andr. 855. Ἡ πευκᾶεν σκάφος, Ἃ διὰ κυανέας ἐπέρασεν ἀκτάς. With respect to the sentiment, Elmsley compares Od. Z. 182. οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον, Ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον Ἀνὴρ ἠδὲ γυνή.

16. τὰ φίλτατα, *her husband and her children, her dearest connexions.* See Monk Hipp. 969.

19. αἰσυμνᾷ. Elmsley remarks that no one but Euripides has used this word. The deriv. αἰσυμνήτης occurs in Hom. Od. Θ. 258. and αἰσυμνητὴρ in Il. Ω. 347. Aristot. de Rep. iv. 10. καὶ τὸ παλαιὸν ἐν τοῖς ἀρχαίοις Ἕλλησιν ἐγίγνοντό τινες μοναρχαι— οὓς ἐκάλουν αἰσυμνήτας. The derivation is altogether uncertain. The constr. with a gen. is imitated by Hor. Od. iii. xxx. Daunus agrestium Regnavit populorum.

21. Thus Jortin conjectured for δεξιᾶς, and thus the Ms. A. and X. Π. 53. have it. The junction of the hands was peculiarly called πίστις, as appears from the Homeric δεξιαὶ, ἧς ἐπέπιθμεν· which passage is cited by the Schol. on Aristoph. Acharn. 307. Οἷσιν οὔτε βωμὸς, οὔτε πίστις, οὔθ' ὅρκος μένει· where βωμὸς *is the oath by victims*, ὅρκος *by words*, πίστις *by the right hands.* Porson. But see v. 414. Soph. Œd. C. 1632. Δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις. Phil. 813. Ἔμβαλλε χειρὸς πίστιν. Cf. Hor. Od. i. 5. Heu quoties fidem, Mutatosque Deos Flebit.

23. οἵας ἀμ.—κυρεῖ. "Herod. i. 31.

κεῖται δ' ἄσιτος, σῶμ' ὑφεῖσ' ἀλγηδόνι,
τὸν πάντα συντήκουσα δακρύοις χρόνον,
ἐπεὶ πρὸς ἀνδρὸς ἤσθετ' ἠδικημένη,
οὔτ' ὄμμ' ἐπαίρουσ', οὔτ' ἀπαλλάσσουσα γῆς
πρόσωπον· ὡς δὲ πέτρος, ἢ θαλάσσιος
κλύδων, ἀπούει νουθετουμένη φίλων.
ἢν μήποτε στρέψασα πάλλευκον δέρην,
αὐτὴ πρὸς αὑτὴν πατέρ' ἀποιμώξῃ φίλον,
καὶ γαῖαν, οἴκους θ', οὓς προδοῦσ' ἀφίκετο
μετ' ἀνδρὸς, ὅς σφε νῦν ἀτιμάσας ἔχει.
ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὕπο,

αἱ Ἀργεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν (τῶν τεκνίων), οἵων τέκνων ἐκύρησε, that such children were her lot. Eur. Iph. A. 1614. Πέμπει δ' Ἀγαμέμνων μ' ἅστε σοι φράσαι τάδε, Λέγειν θ' ὁποίας ἐκ θεῶν μοίρας κυρεῖ." Matth. Gr. Gr. §. 363. Eur. Alc. 970. *οἱ δὲ δεσπότην Ἀτέννωσιν, οἷαν ἐκ δόμων ἀπώλεσαν.* Cf. Juven. xiii. 31.

24. Cf. Od. Δ. 788. Ἡ δ' ὑπερφ' ἀναβᾶσα περίφρων Πηνελόπεια, Κεῖτ' ἔρ' ἅσιτος, ἅπαστος ἐδητύος ἠδὲ ποτῆτος.

σῶμ' ὑφεῖσ' ἀλγ. for *ἑαυτήν*: thus Hec. 301. *ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὗπερ ηὐτύχουν, Σώζειν ἑτοιμός εἰμι*, for *σέ*.

26. *ἐπεὶ, since, ex quo*: cf. 138. Or. 77. Ἦν, *ἐπεὶ πρὸς Ἴλιον ἔπλευσ'*—Οὐκ *εἶδον*.

ἤσθετ' ἠδικημένη: *οἶδα, γιγνώσκω, αἰσθάνομαι* &c. are followed by a participle: 878. *ἠσθόμην ἀβουλίαν Πολλὴν ἔχουσα*: see Matth. Gr. Gr. §. 548. Virgil has imitated this Grecism: Æn. ii. 376. *sensit* medios *delapsus* in hostes, for *se delapsum esse*: also Milton Par. Lost ix. 792. Greedily she ingorged without restraint, And *knew not eating* death.

27. "Hor. Od. iv. 5, 14. Curvo nec faciem littore dimovens. Virg. Æn. vi. 469. Illa solo fixos oculos aversa tenebant." Class. J. 55. p. 115.

28. *ἐνθαλάσσιος κλύδων*' is the conjecture of Valck. Hipp. 304. But in the first place the construction requires *κλύδωνος*: in the second the quotation given by him from Androm. 538. sufficiently defends the sense: *τί με προσπίπτεις ἀλίαν πέτραν Ἢ κῦμα λιταῖς ὃς ἱκετεύων*; *Porson*. Eur. Hipp. 304. *πρὸς τάδ' αὐθαδεστέρα Γίγνου θαλάσσης*: where Monk quotes Æsch. Prom. 1037. Ὀχλεῖς *μάτην με, κῦμ' ὅπως, παρηγορῶν*. and Shakespeare's Merchant of Ven. Act. iv. Sc. 1. *You may as well go stand upon the beach, And bid the main flood bate his usual height*; &c. Hor. Od. iii. 7, 21. scopulis surdior Icari Voces audit.

29. *ἀκ. νουθ. φίλων.* In Bos (Ell. p. 419.) *ἀπὸ* is noticed as omitted before *φίλων*: (see v. 316.) but Schæf. has properly explained *φίλων* to be governed by *ἀκούει*.

30. *κάρα* for *δέρην lib. P.* erroneously from Hec. 498. *Porson*.

ἢν μήποτε, for *πλὴν ὅτ' ἄν*, an unusual construction, observes Elmsley. Hermann rightly suggests that *ἢν μή ποτε* should be written, *divisim*.

33. *ἀτιμάσας ἔχει*, for *ἠτίμησε*. Soph. Ant. 22. Τὸν *μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει*. See the note on Hec. 999.

σφε is of both numbers and of all genders: see 395. So also *νιν* v. 39. Matth. Gr. Gr. §. 146. 147. 4.

34. *ἔγνω καὶ ἡ* X. Π. 52. whether it is an error of the press *ἔγνω γὰρ ἡ*, or corrupted from *ἔγνω*

οἷον πατρῴας μὴ 'πολείπεσθαι χθονός.
στυγεῖ δὲ παῖδας, οὐδ' ὁρῶσ' εὐφραίνεται.
δέδοικα δ' αὐτὴν, μή τι βουλεύσῃ νέον·
βαρεῖα γὰρ φρὴν, οὐδ' ἀνέξεται κακῶς
πάσχουσ'· ἐγῷδα τήνδε, δειμαίνω τέ νιν,
μὴ θηκτὸν ὥσῃ φάσγανον δι' ἥπατος,
ἢ καὶ τύραννον τόν τε γήμαντα κτάνῃ,
κἄπειτα μείζω ξυμφορὰν λάβῃ τινά.
δεινὴ γάρ· οὔτοι ῥᾳδίως γε συμβαλὼν
ἔχθραν τις αὐτῇ καλλίνικον ἄσεται.

ἡ or ἔγνωκε δ' ἡ, is doubtful. But from 947. where ἔγνω γὰρ ἡ is read, the former appears to be the case. Either reading is good, and δὲ and γὰρ are very frequently interchanged, although δὲ passes into γὰρ more easily than γὰρ into δέ. But see v. 1083. Brunck in v. 475. has destroyed the metre by editing Ἐκ τῶν γὰρ πρώτων. *Porson.*

συμφορᾶς ὕπο. "Ὑπὸ often expresses a cause arising from any internal or external circumstance, disposition of mind, &c. and answers to the Latin *præ*. Thuc. ii. 8. ἡ νεότης —οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἥπτετο τοῦ πολέμου, *from inexperience.*" Matth. Gr. Gr. §. 592.

35. Iph. A. 490. Ἐσεῖδον οἷον ἦν κτείνειν τέκνα. The negative particle is frequently indifferently omitted or inserted. Thus Herc. F. 197. τὸ σῶμα ῥύεται μὴ κατθανεῖν: but in Alc. 11. ὃν θανεῖν ἐρρύσαμην.

ἀπολείπεσθαι, *privari*, i. q. στερηθῆναι: Soph. El. 1167. According to Elmsley on Heracl. 460. μὴ ἀπολείπεσθαι should be written, without elision. See Hec. 1231.

37. τι—νέον, *subaud.* κακόν. See Hec. 81.

38. ἀνέχομαι is followed by a participle: see v. 73. Eur. Heracl. 353. Νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται. Hipp. 354. οὐκ ἀνέξομαι ζῶσ'. Matth. Gr. Gr. §. 549.

40. A verse, introduced from 381. used to follow, Στυγῇ δόμους εἰσβᾶσ', ἵν' ἔστρωται λέχος. *Porson.*

41. τύραννον, *the princess*, according to Elmsley; not Creon, as the interpreters generally understand it. For, as he ingeniously remarks, Medea's hostility was more reasonably directed against Creon's daughter than against Creon himself: and in v. 873. the words γήμας τύραννον occur in that sense. The objection however urged by Prof. Scholefield, and by Hermann before him (Notice of Elmsl. Med. Cl. J. vol. xix. p. 282.) that the article is necessary for the sake of perspicuity, does not seem without weight. Τύραννος, as the latter observes, is an adj., which applied to a man becomes a subst.; but with reference to a woman, is plainly an adj., as νύμφη τύραννος in v. 953. The instance adduced by Elmsl. from v. 873. he explains to be elliptical for γήμας γυναῖκα τύραννον οὖσαν. He therefore proposes τυράννους, (which is supported by τυράννοις in the Schol.) i. e. Creon and Glauce. The plural may also indicate Glauce alone, as in v. 140. Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων. Cf. 594.

42. μείζω ξυμφ. λάβῃ, Schol. οἱονεὶ, μείζονι κακῷ περιπέσῃ, πρὸς τῷ ἤδη μεμισῆσθαι ὑπὸ Ἰάσονος.

43. συμβαλὼν Ἔχθραν—αὐτῇ: *having commenced hostility with her.* cf. 521. Eur. Heracl. 459. σοφῷ Ἔχθραν συνάπτειν.

44. καλλίνικον, subaud. ὕμνον or ᾠδήν: Herc. F. 180. τὸν καλλίνικον

ἀλλ᾽ οἵδε παῖδες ἐκ τρόχων πεπαυμένοι
στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι
κακῶν· νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ.
Παι. παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,
τί πρὸς πύλαισι τήνδ᾽ ἄγουσ᾽ ἐρημίαν
ἕστηκας, αὐτὴ θρεομένη σαυτῇ κακά;
πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει;
Τρο. τέκνων ὀπαδὲ πρέσβυ τῶν Ἰάσονος,

μετὰ θεῶν ἐκώμασε: 680. ἔτι τὰν Ἡρακλέους Καλλίνικον ἀείδω: El. 864. ἀλλ᾽ ἐπάειδε Καλλίνικον ᾠδὰν ἐμῷ χορῷ: cf. Phœn. 1719. Bacch. 1158.

οἴσεται edd. Mss. ᾖσεται is the emendation of Muretus V. L. iii. 11. who compares Herc. F. 178. 683. El. 869. Thus also Lambinus quotes the passage, on Hor. A. P. 123. (Sit Medea ferox invictaque.) As in writing οι, if you suffer the line to touch the circle, you form α, so on the other hand, in writing α, if you separate the line from the circle, you form the diphthong οι. Eur. Ion. 1272. ἐκ γὰρ ἄκων προὔλαβον μόγις πόδα. Who does not perceive that the reading should be οἴκων? Pherecrates Athen. vi. p. 269. B. Pollux vi. 60. Ὀπταὶ κίχλαι γὰρ ἀνάβρασαι· ἠρτυμέναι: a pyrrhich in the third place. In the Aldine edition of Pollux: Ὀπταὶ κίχλαι δ᾽ ἐπὶ τοῖς δ᾽ ἀνάβροισιν᾽ ἡ. Read, therefore, Ὀπταὶ κίχλαι δ᾽ ἐπὶ τοῖσδ᾽ ἀνάβρασι᾽ ἠρτυμέναι. An epigram in Athenæus xiv. p. 629. A. ἦ ῥα θεοῖσι Τᾷ Ξικυῶνι καλὸν τοὔρ᾽ ἀπέκειτο γέρας. Recal the fugitive letter and read, Τοῖς Ξικυῶνι. In an Epistle of Anaximenes in D. Laërtius ii. 5. οἱ δὲ Αἰακέος παῖδες ἄλλοις τὰ κακὰ ἔρδουσι. Read ἄλασται κακά, as in Eur. Tro. 1239. which I am surprised that Valck. did not see on Herod. iii. 139. Etym. M. p. 57. 48. ἄλασται τὰ κακά. (Erase τά.) *Porson.*

45. Similarly in the Alope, cited by Ammonius v. Τροχοί, Eur. has used the phrase ἐκ τρόχων πεπαυμένον. *Porson.* Ammonius has thus pointed out the distinction between τροχὸς and τρόχος: τοὺς περιφερεῖς τροχοὺς προφέρονται ὀξυτονοῦντες· τρόχους δὲ βαρυτόνως λέγουσι τοὺς δρόμους. Thus also the Schol. Ἐκ τρόχων· βαρυτόνως ὡς νόμων. On the use of οἵδε for ὅδε, see Hec. 53.

47. φιλεῖ, *solet:* Suppl. 926. Ἃ δ᾽ ἂν μάθοι παῖς, ταῦτα σώζεσθαι φιλεῖ Πρὸς γῆρας. Thus *ἀπο,* Hor. Od. iii. 16, 9. Aurum per medios ire satellites Et perrumpere *amat* saxa.

48. He addresses the nurse as the most worthless appendage to the house. Alexis in Athen. xi. p. 483. E. thus ridicules the expression, Εἶτα τετρακόττυλον ἐπεσόβει κώθωνά μοι, Παλαιὸν ἴκων κτῆμα. Ennius in Nonius v. *Eliminor* thus imitates it: 'Antiqua herilis fida custos corporis, Quid sic te extra ædes exanimata eliminas?' *Porson.* Schæfer on Dem. p. 75, 5. observes with some justice that this remark of Porson's is obscure; and that contempt is not necessarily implied in the words of Euripides. He compares Hec. 607. ἀρχαία λάτρι: Iph. A. 873. οἶδά σ᾽ ὄντ᾽ Ἐγὼ παλαιὸν δωμάτων ἐμῶν λάτριν. See also Electr. 409. He farther observes that κτῆμα applied to a servant is not extraordinary, since a master was termed ὁ κεκτημένος.

49. "τήνδ᾽, for οὕτως: 875. ὄψιν τέρειναν τήνδ᾽ ἔπλησα δακρύων." Elmsl. Cf. v. 157.

51. σοῦ μόνη—λείπεσθαι: the gen., according to Monk on Alc. 418., is dependent on λείπεσθαι: on μόνη, according to Matth. Gr. Gr. §. 329. who is supported by Soph. Aj. 511. σοῦ διοίσεται μόνος, Schol. σοῦ χωρὶς διάξει καὶ βιώσεται.

χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν
κακῶς πιτνοῦντα, καὶ φρενῶν ἀνθάπτεται.
ἐγὼ γὰρ εἰς τοῦτ' ἐκβέβηκ' ἀλγηδόνος,
ὥσθ' ἵμερός μ' ὑπῆλθε γῇ τε κοὐρανῷ
λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας.

53. i. e. *τὰ δεσπ. κακ. πιτν. (ἐστὶ) ξ. χρ. δ.* Eur. Bacch. 1025. *δοῦλοι ὢν μέν, ἀλλ' ὅμως Χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν.* Æsch. Ag. 31. *Τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι*: on which passage Blomf. in his Gloss. remarks that the article is more frequently found with the subst.: as, *τὰ τῶν θεῶν*, Eur. Ph. 972. *τὰ τῶν διακόνων* Soph. Phil. 497. *τὰ τῶν πόλεων* Thuc. iii. 82. See Matth. Gr. Gr. §. 284.

54. This verse should perhaps be inserted in the Bacchæ after v. 1029. *πίτνοντα* Eumathius vii. p. 314. *Porson.* On the latter orthography see Elmsl. Heracl. 77. and the note on Hec. 23. Schæfer prefers the aor. *πιτνόντα*. But, according to Elmsley's reasoning on Soph. Œd. C. 1732. *ἔπιτνον* from *πίτνω* can be no other than the imperfect: for all verbs of this form, as *δάκνω, κάμνω, τέμνω, ἱκνοῦμαι, ὑπισχνοῦμαι*, make the second aor. *ἔδακον, ἔκαμον, ἔτεμον, ἱκόμην, ὑπεσχόμην*, by dropping the *ν*. Blomf. on Ag. 33. has observed that the phrase *κακῶς πιτνοῦντα* is derived from the cast of the dice. The Schol. on that passage cites a proverbial line, *Ἀεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι.* Eur. Or. 59. *Γάμοι δ' ὅσοις μὲν εὖ καθεστᾶσιν βροτῶν, Μακάριος αἰὼν, οἷς δὲ μὴ πίπτουσιν εὖ—.*

φρενῶν ἀνθάπτεται. Blomf. has restored these words to Æsch. Pers. 709. where *ἀνθίσταται* was the original reading. Theocr. i. 35. *Νεικείουσ' ἐπέεσσι· τὰ δ' οὐ φρενὸς ἅπτεται αὐτᾶς.*

55. "The neuters *τοῦτο, τοσοῦτο, τόδε* with a preposition, often take a gen. as a definition. Thuc. i. 49. *ξυνέπεσον ἐς τοῦτο ἀνάγκης, they came to this, with respect to necessity*, i. e. *into such necessity*. Isocr. de Pac. p. 165. C. *εἰς τοῦτο γάρ τινες ἀνοίας ἐληλύθασιν, ὥστε*, &c. ib. p. 174. D. *εἰς τοσοῦτο μίσους κατέστησεν, ὥστε*, &c. where in Latin *eo* with the gen. is used, *eo necessitatis adducti sunt, eo dementiæ progressi sunt*, &c. Thus also in the dat. with *ἐν*. Thuc. ii. 17. *οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν, in this degree of preparation.* Xen. Anab. i. 7, 5. *διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου.* In point of sense it is the same as *ἐς ταύτην τὴν ἀνάγκην, ἄνοιαν, εἰς τοσοῦτο μῖσος, ἐν ταύτῃ τῇ παρασκευῇ, ἐν τοιούτῳ κινδύνῳ*, and hence this syntax often serves only as a circumlocution, e. g. *εἰς τόδ' ἡμέρας* Eur. Ph. 428. Alc. 9. for *εἰς ταύτην τὴν ἡμέραν.*" Matth. Gr. Gr. §. 319. See below v. 372.

57. *μολούσῃ* all edd. and most of the Mss. Yet Ms. E., lib. P., and X. Π. 57. *μολοῦσαν.* The common reading appears to be confirmed by Philemon in Athen. vii. p. 288. D. *ὡς ἵμερός μ' ὑπῆλθε γῇ τε κοὐρανῷ Λέξαι μολόντι τοὔψον ὡς ἐσκεύασα.* If it is correct, a more appropriate example cannot be produced than Iph. A. 492. 3. [*ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κορῆς Εἰσῆλθε, συγγένειαν ἐννουμένῳ.*] These two lines are thus turned by Ennius in Cic. Tusc. iii. 26. 'Cupido cepit miseram nunc me proloqui Cœlo atque terræ Medeai miserias;' so that he seems to have found *Μηδείας.* But since the Juntine edition of the Scholia on Phœn. 1. gives *δεσπότῃ*, and Valckenaer's *codex Augustanus*, and Lascar's edition *δεσποίνης*, I have preferred the latter. *Porson.* The student will notice that *μ' ὑπῆλθε* cannot be for *μοι ὑπῆλθε*, because *μοι* does not admit of elision.

γῇ τε κοὐρανῷ Λέξαι. Elmsley cites Iph. T. 42. *Ἃ καινὰ δ' ἥκει νὺξ φέρουσα φάσματα, Λέξω πρὸς αἰθέρ', εἴτι δὴ τόδ' ἔστ' ἄκος.* Compare also Soph. El. 424. *Τοιαῦτά του παρόντος,*

Παι. οὔπω γὰρ ἡ τάλαινα παύεται γόων;
Τρο. ζηλῶ σ'· ἐν ἀρχῇ πῆμα, κοὐδέπω μεσοῖ.
Παι. ὦ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε,
ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.
Τρο. τί δ' ἔστιν, ὦ γεραιέ; μὴ φθόνει φράσαι.
Παι. οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα.
Τρο. μὴ πρὸς γενείου κρύπτε σύνδουλον σέθεν.
σιγὴν γὰρ, εἰ χρὴ, τῶνδε θήσομαι πέρι.
Παι. ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,

ψίχ' Ἥλιῳ Δείκνυσι τοδαρ, ἕκλυον ἐγγενομένου: where Brunck cites in illustration from Plautus Mercat. init. Non ego idem facio, ut alios in comœdiis Vidi facere amatores, qui aut nocti, aut diis, Aut soli, aut lunæ miserias narrant suas.

58. οὕπω γὰρ—; this interrogative use of γὰρ expressing *surprise* is not rare. Il. A. 128. πῶς γάρ τοι δόσουσι γέρας μεγάθυμοι Ἀχαιοί; Compare Virg. G. iv. 445. *Nam quis* te, juvenum confidentissime, nostras Jussit adire domos? Æn. iv. 13. Heu! *quisnam* tanti cinxerunt æthera nimbi?

59. "ζηλῶ σε, *subaud.* τοῦ νοῦ or τῶν φρενῶν, as Soph. El. 1027. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ." Elmsl. Thus Schol. μακάριος εἶ τοιαύτην διάνοιαν ἔχων. "While the manner of speaking of other provinces was plain and unpolished, that of Athens was studious of delicacy and fearful of offence. Instead of a flat denial, it used such expressions as καλῶς ἔχει, κάλλιστα, ἀκριβῶς, εὐτυχοίης, εὖ πράττε, ζηλῶ σε, δίκαιο." Valpy's Gr. Gr. p. 175.

μεσοῖ. Æsch. Pers. 441. Εὖ νῦν τόδ' ἴσθι, μηδέπω μεσοῦν κακόν.

60. ὦ μῶρος. The nom. is frequently used for the voc. in the Attic writers. Soph. Aj. 89. Ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ. "Many of these adj. of three terminations occur in Homer, and the Attic writers, as common, e. g. κλυτὸς Ἱπποδάμεια, Il. Β. 742. στερρὸς φύσις for στερρὰ Eur. Hec. 300. ἀναγκαῖος τροφὴ Thuc. i. 2." Matth. Gr. Gr. §. 118. 3.

δεσπότας. "Thus Mss. and L. Aldus contrary to the sense has δεσπότας." *Person.* On λέγω and similar verbs with an accus. signifying *to speak of any one*, see Hec. 672.

62. μὴ φθόνει φρ. *do not refuse, be not reluctant.* Æsch. S. c. Th. 486. Κόμπαζ' ἐπ' ἄλλῳ, μηδέ μοι φθόνει λέγων: where Elmsl. suggests λέγειν. Od. T. 348. Τήνδε δ' ἂν οὐ φθονέοιμι τοδῶν ἔψασθαι ἐμεῖο.

63. μετ. καὶ τὰ πρ. εἰρ. *indicta velim.* Thuc. iii. 40. μὴ μεταγνῶναι ὑμᾶς τὰ προδεδογμένα. See Blomf. Gl. Æsch. Ag. 214.

64. πρὸς γενείου: see 707. Allusions to this attitude of supplication occur also in Homer: Il. A. 501. δεξιτερῆ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα, Λισσομένη προσέειπε Δία: Θ. 371. Ἤ οἱ γούνατ' ἔκυσσε, καὶ ἔλλαβε χειρὶ γενείου, Λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον: K. 454.

κρύπτε σύνδ. σέθεν, *subaud.* τοῦτο: κρύπτω is followed by two accus. See Hec. 568.

66. ἤκουσά του, for τινός: Soph. El. 424. τοιαῦτά του παρόντος—ἔκλυον. Eur. Bacch. 1220. Ἤκουσα γάρ του θυγατέρων τολμήματα. See Matth. Gr. Gr. §. 374.

οὐ δοκῶν κλ. *pretending not to hear.* Eur. Hipp. 465. Πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν, Νοσοῦνθ' ὁρῶντας λέκτρα, μὴ δοκεῖν ὁρᾶν; Aristoph. Ran. 572. Καὶ τὸ ξίφος γ' ἐσπᾶτο, μαίνεσθαι δοκῶν.

πεσσοὺς προσελθὼν, ἔνθα δὴ παλαίτεροι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὡς τούσδε παῖδας γῆς ἐλᾷν Κορινθίας
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς
Κρέων· ὁ μέντοι μῦθος εἰ σαφὴς ὅδε,
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τόδε.
Τρο. καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει;
Παι. παλαιὰ καινῶν λείπεται κηδευμάτων,
κοὐκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος.

67. πεσσοὺς, Schol. *ἐπεὶ ἀπὸ τῶν ἐν τοῖς τόποις ὠνόμαζον τοὺς τόπους· πεσσοὺς γὰρ νῦν, τοὺς τόπους τῶν κυβευτῶν, ὡς ὄψον καὶ μύρα, ἔνθα ταῦτα συνήθως ἐστίν. ὅπου φησὶν εἰθισμένοι εἰσὶ πεσσεύειν, προσελθὼν ἤκουσα.* Comp. Cic. de Sen. 16. Nobis senibus ex lusionibus multis *talos* relinquant et *tesseras*.

παλαίτατοι edd. et Mss. παλαίτεροι Pierson from X. Π. 1178. *Porson.* Cf. 741. Hermann on Viger p. 56. observes that comparatives and superlatives are frequently interchanged in old Mss. Elmsley farther remarks that the most frequent confusion is that of the superlative for the comparative; and that in the present case παλαίτεροι is preferable because *πρεσβύτεροι, γεραίτεροι, νεώτεροι* &c. are of more frequent occurrence than *πρεσβύτατοι, γεραίτατοι, νεώτατοι* &c.

68. "*Θάσσουσι, solent sedere.* Sic μαντεύομαι Phœn. 854. *κίδναται* Hec. 904." Cl. J. 55. p. 116. See also Hec. 294. Thus *σφάλλουσι infra* 201.

69. ἐλᾷν. "The Ionians, and especially the Attics, contract the futures in *άσω* with *α* short, *έσω, ίσω, όσω*, by throwing out *σ*, and making the vowels which meet together coalesce: ἐλῶ for ἐξελάσω Aristoph. Nub. 123. ἐλᾷς Eur. Bacch. 1332. Med. 327. (γαμεῖς 626.) ἐλᾷ Soph. Aj. 505. ἐλῶσι for ἐλάσουσι Eur. Alc. 951. Herod. i. 207. ἐξελῶν for ἐξελάσων iv. 148. Thus σκεδᾷ Æsch. Prom. 25. 124. διασκεδᾷ Herod. viii. 68." Matth. Gr. Gr. §. 178.

70. μέλλει. Elmsley prefers μέλλοι, which some Mss. exhibit; referring to Eur. Or. 465. *ἐπὶ γὰρ τῷ* Κλυταιμνήστρας τάφῳ Χοὰς χεόμενος, ἔκλυον ὡς εἰς Ναυπλίαν Ἥκοι ξὺν ἀλόχῳ, πολυετὴς σεσωσμένος: 899. Λαοὶ δ' ἐπερρόθησαν ὡς καλῶς λέγοι, Οἱ δ' οὐκ ἐπῄνουν. Phœn. 1471. ἦν δ' ἔρις στρατηλάταις, Οἱ μὲν πατάξαι πρόσθε Πολυνείκη δορὶ, Οἱ δ' ὡς θανόντων οὐδαμοῦ νίκη πέλοι. See Matth. Gr. Gr. §. 529.

72. τάδε X. Π. 1283. Below 79. 889. τόδε Lasc. but in the former place τάδε X. Π. 1238. I should have preferred τάδε here, to avoid the *homœoteleuton. Porson.*

74. εἰ καὶ, *etsi:* the same collocation as in Latin is occasionally met with: Thuc. i. 20. καὶ ἦν ἐπιχώρια σφίσιν ᾖ: unless a transposition is necessary: for in c. 41. we have ἦν καὶ πρότερον ἐχθρὸς ᾖ.

75. λείπεται, *is inferior to:* Thuc. i. 10. Νομίζειν τὴν στρατιὰν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν. Thus *relinquor* in Latin: Hor. A. P. 417. Occupet extremum scabies: mihi turpe *relinqui* est: a use of the word evidently derived from the race-course. The constr. κρεισσόνων νικώμενοι v. 316. is similar. See Matth. Gr. Gr. §. 336.

76. δώμασιν. N final is added by

. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν
ἴον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι.
. ἀτὰρ σύγ', οὐ γὰρ καιρὸς εἰδέναι τάδε
ἔσποινα, ἡσύχαζε, καὶ σίγα λόγον.
. ὦ τέκν', ἀκούεθ' οἷος εἰς ὑμᾶς πατὴρ;
λοιτο μὲν μὴ, δεσπότης γὰρ ἔστ' ἐμὸς,
τὰρ κακός γ' ὢν εἰς φίλους ἁλίσκεται.
. τίς δ' οὐχὶ θνητῶν; ἄρτι γιγνώσκεις τόδε,
ς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,

ris and Aldus here and in vv. 143. 697. 894. 907. 1036. 1252. 1295. 1299. 1356. 1366. Both t in 121. 122. 127. 1080. 1086. ris alone adds it for the sake of metre in 1094. Aldus adds it times where Lascaris omits it, 1034. 1103. 1210. Aldus adds enty times in the Hippolytus, it is necessary to the metre. So Lascaris, except in two places 1351. The Florentine edition adds N often at the end of a , where the following verse be- with a single consonant, in order gthen the syllable. And this I noticed once in the Medea, 1205. Lasc. has ἀπόλεσεν (ἀπόλεσε . In such cases I have suffered yllable to remain short, except by adding N a hiatus could be ed. It is to be remarked that s, who has seldom added N in the ba and Orestes, and never in the nissæ before a consonant on ac- of the metre, has generally l it in the Medea and following . *Person.*

, *πρὶν τόδ' ἐξηντληκέναι, before as surmounted this.* Eur. Cycl. *ὧν ἐκείνων μεῖζον' ἐξαντλῶ πόνον.* l uses the verb *exhaurio* in the sense: Æn. iv. 14. quæ bella *sta* canebat: x. 57. Totque vastæque *exhausta* pericula ter- See Monk on Hipp. 902. and the on Hec. 1010. Elmsley compares Ion. 927. Κακῶν γὰρ ἄρτι κῦμ' ντλῶν φρενὶ, Πρόμηθεν αἰρεῖ μ' ἄλλο σῶν λόγων ὕπο. Hermann thus illustrates the force of *πρὶν* joined with different tenses of the infin.: *πρὶν δεδεικνηκέναι, priusquam a cœnâ surrexero: πρὶν δεικνῆσαι, priusquam cœnavero: πρὶν δεικνεῖν, priusquam cœnem.*

82. Comp. Hec. 1219. Αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν Τοιοῦτον ὄντα· δεσπότας δ' οὐ λοιδορῶ. Elmsley also compares Eur. El. 1245. Φοῖβός τε, Φοῖβος—ἄλλ' ἄναξ γὰρ ἔστ' ἐμὸς, Σεγὼ σοφὸς δ' ὢν, οὐκ ἔχρησέ σοι σοφά. Soph. Trach. 383. Ὅλοιντο μήτοι πάντες οἱ κακοὶ, τὰ δὲ Λαθραῖ' ὃς ἀσκεῖ μὴ πρέπον' αὐτῷ κακά.

83. *κακὸς γ' ὢν—ἁλίσκεται.* Eur. Hipp. 917. Κἂν τοῖς κακοῖσι λίχνος οὗτ' ἁλίσκεται. Matth. Gr. Gr. §. 548. 5.

84. *γιγνώσκει* contrary to most of the Mss. has crept into some edd. For *δικαίως* J. Gulielmius conjectures *διὰ κλέος*; Musgr. suspects that a verse has been lost; Brunck considers the verse itself as spurious. It appears to me that Euripides has intended to soften in some measure the sentiment of the preceding verse. But *γινώσκει* is in the Ms. C. It is not therefore a typographical error, as Musgr. supposes. *γινώσκεις* Lasc. Ald. Both add *γ* in 230. 931. but in 560. Aldus has it, and L. omits it. In 14. 708. 753. both have *γίγνεται* and *γίγνομαι*. *Person.*

85. *πᾶς τις—οἱ μὲν κ. τ. λ.* See the note on Hec. 359.

τοῦ πέλας, sc. *ὄντος*. Elmsley considers the true reading to be *τῶν πέλας*.

οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν,
εἰ τούσδε γ' εὐνῆς οὕνεκ' οὐ στέργει πατήρ;
Τρο. ἴτ', εὖ γὰρ ἔσται, δωμάτων εἴσω, τέκνα.
σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε,
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ.
ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην
τοῖσδ', ὥς τι δρασείουσαν, οὐδὲ παύσεται
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα·
ἐχθρούς γε μέντοι, μὴ φίλους δράσειέ τι.
Μη. δύστανος ἐγὼ, μελέα τε πόνων,
ἰώ μοί μοι, πῶς ἂν ὀλοίμαν;
Τρο. τόδ' ἐκεῖνο, φίλοι παῖδες· μάτηρ

The singular, however, ὁ πέλας, is used by Herod. iii. 142. Thuc. i. 32. the correctness of which passages seems to be disputed by Elmsley without sufficient grounds. Cf. Soph. Œd. C. 309. τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος;

86. κέρδους χάριν, for ἀδίκως. The opposition between δίκη and κέρδος Elmsley illustrates by reference to Eur. Heracl. 2. Ὁ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνήρ· Ὁ δ' εἰς τὸ κέρδος λῆμ' ἔχων ἀνειμένον.

87. Elmsley remarks, that if εἰ were the true reading of this line, μὴ would follow. He therefore proposes καὶ or ὡς, *even so*. Porson on Phœn. 1443. notices a confusion between ἐπεὶ and ὡς. If εἰ is retained, it is here used for ἐπεί: cf. Hec. 1236. Juv. Sat. i. 106. Quid confert purpura major Optandum, *si* Laurenti custodit in agro Conductas Corvinus oves? i. e. *siquidem*.

88. εἴσω. Elmsley observes that εἰς and εἴσω are the common forms, ἐς and ἔσω the poetic, which the comic writers never use, the tragic only when the metre renders it necessary.

89. ἐρημώσας ἔχε, *keep them apart*: see the note on Hec. 999.

90. πέλαζε, *do not bring them near, or suffer them to approach*: in v. 100. this verb resumes its neuter sense. See instances of other verbs neuter used actively in Hec. 526. 1054. In this play we have πόρευσον 182. ἔβασεν 212. ἔσκηψαν 130. The verb πελάζειν is followed by a gen. in Soph. Phil. 1327. 1407.

91. ὄμμα — ταυρουμένην, subaud. κατὰ, i. q. ταυρηδὸν βλέπουσαν, *in look as savage as a bull*: 190. καίτοι τοκάδος δέργμα λεαίνης Ἀποταυροῦται δμωσίν. Aristoph. Ran. 816. Ἔβλεψεν οὖν ταυρηδὸν ἐγκύψας κάτω.

93. κατασκῆψαί τινα. Both Elmsley and Blomf. on Pers. 520. propose τινί. The construction, as the former observes, is: οὐδὲ παύσεται χόλου, πρὶν ἂν κατασκήψῃ τινὶ ὁ χόλος: thus Herod. vii. 134. Τοῖσι δὲ ὧν Λακεδαιμονίοισι μῆνις κατεσκῆψε Ταλθυβίου τοῦ Ἀγαμέμνονος κήρυκος. The verb κατασκήπτω is also followed by the preposition εἰς: Eur. Hipp. 1416. Its proper application is to *lightning*.

96. πῶς ἂν, *utinam*: 174. Monk on Eur. Hipp. 208. observes that this idiom is frequent in Euripides, but not in other tragic writers. It is found in Soph. Œd. T. 765. Aj. 388. Phil. 794.

97. τόδ' ἐκεῖνο. "The ellipse is supplied by Aristoph. Ach. 41. Lys. 240. τοῦτ' ἐκεῖν' οὐγὼ 'λεγον. Eur. Or. 802. Τοῦτ' ἐκεῖνο (ὃ λέγεται *scilicet*) κτῶσθ' ἑταίρους, μὴ τὸ συγγενὲς μόνον: (cf. 657.)" Elmsl. Eur. Hel. 630. Τοῦτ'

κινεῖ κραδίαν, κινεῖ δὲ χόλον.
σπεύσατε θᾶσσον δώματος εἴσω,
καὶ μὴ πελάσητ' ὄμματος ἐγγὺς,
μηδὲ προσέλθητ', ἀλλὰ φυλάσσεσθ'
ἄγριον ἦθος, στυγερόν τε φύσιν
φρενὸς αὐθάδους.
ἴτε νυν χωρεῖθ' ὡς τάχος εἴσω.
δῆλον δ' ἀρχῆς ἐξαιρόμενον
νέφος οἰμωγῆς, ὡς τάχ' ἀνάψει
μείζονι θυμῷ· τί ποτ' ἐργάσεται
μεγαλόσπλαγχνος, δυσκατάπαυστος
ψυχὴ, δηχθεῖσα κακοῖσιν.
Μη. αἲ αἲ αἲ αἲ,
ἔπαθον τλάμων, ἔπαθον μεγάλων
ἄξι' ὀδυρμῶν· ὦ κατάρατοι
παῖδες ὄλοισθε στυγερᾶς ματρὸς
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι.
Τρο. ἰώ μοι μοι ἰὼ τλήμων·

ἔστ' ἐκεῖνο. Cf. Virg. Æn. iv. 675. *Hoc illud*, germana, fuit? Cic. de Senect. 20. *Hoc illud est*, quod Pisistrato tyranno a Solone responsum est.

98. κινεῖ δὲ χόλον. Elmsley on Heracl. 874. notices that the particle δὲ is generally used in such repetitions: cf. 131. 400. 957. 1026. 1067.

99. θᾶσσον. "In some comparatives ι is changed, together with the foregoing consónant or consonants, into σσ; in the new Attic dialect, into ττ, as ἐλαχὺς, ἐλαχίων, ἐλάσσων, ἐλάχιστος: μέγας [μεγίων] μέσσων and (according to the Æolic dialect) μέζων, in Herod., and μείζων in Attic, μέγιστος: ὀλίγος, [ὀλιγίων, ὀλίσσων] ὀλίζων, ὀλίγιστος: μακρὸς, [μακίων] μάσσων, μήκιστος: κρατὺς, [κρατίων, κράσσων in Æolic and Ionic] κρέσσων in Herod. and Att. κρείσσων (κρείττων) κράτιστος: (Dor. κάρρων for κάρσων, as κάρτιστος for κράτιστος:) τάχυς, ταχίων, θάσσων, (since it should properly be θαχὺς,) and θάττων, which was more Attic than ταχύτερος." Matth. Gr. Gr. §. 131.

105. Musgr. conjectures δηλοῖ δ', without necessity, in my opinion: ἐξ ἀρχῆς ἐξαιρόμενον Ald. αἰρόμενον Canter, which Musgr. approves. But Brunck has followed the Mss. A. B. D. E. L. It is the figure termed by grammarians ἀναστροφὴ, [for αἰρόμενον ἐξ ἀρχῆς] of which another instance will be found in v. 1105. *Porson.* See Hec. 748.

ἐξαιρόμενον, Schol. ἐπιπολὺ αὐξανομένη: cf. Hipp. 172. στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.

106. νέφος οἰμωγῆς: cf. Hor. Epist. i. 18, 94. Deme supercilio *nubem.*

ἀνάψει, for ἀνάψεται, *will soon flash forth:* see Hec. 906.

τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας
μετέχουσι; τί τούσδ' ἔχθεις; οἴμοι,
τέκνα, μή τι πάθηθ' ὡς ὑπεραλγῶ.
δεινὰ τυράννων λήματα, καί πως
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες,
χαλεπῶς ὀργὰς μεταβάλλουσιν.
τὸ δ' ἄρ' εἰθίσθαι ζῆν ἐπ' ἴσοισιν
κρεῖσσον· ἔμοιγ' οὖν, εἰ μὴ μεγάλως,
ὀχυρῶς γ' εἴη καταγηράσκειν.
τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν
τοὔνομα νικᾷ, χρῆσθαί τε μακρῷ
λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
οὐδένα καιρὸν δύναται θνατοῖς·

116. δέ σοι Ald. But I think the adj. better. *Porson.* Elmsley considers the Aldine reading preferable, and the construction to be: τί δὲ παῖδες πατρὸς ἀπλακίας μετέχουσί σοι; Pind. P. 2, 153. οὔ οἱ μετέχω θράσεος. See Matth. Gr. Gr. §. 359.

ἀμπλακίας. Monk on Eur. Hipp. 145. and Alc. 247. observes that the words ἁπλακεῖν, ἁπλακία, ἁπλάκημα should be written without the μ: 1. because there are no passages in the tragedians which oppose this orthography, many which require it: 2. the present ἀμπλακέω or ἁπλακέω is unknown: for ἁπλακεῖν is the infin. of the aor. "Ἁπλακία is derived from *a intensive* and πλάζω, *errare facio:* as στάχυς, ἄσταχυς: βληχρὸς, ἀβληχρός: μέλγω, ἀμέλγω: &c." Blomf. on Æsch. Pr. 112.

120. Musgr. *Pauca aliorum voluntate, pleraque suâ agentes.*

121. Cf. Il. A. 81. Κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ. Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ κατα-πέψῃ, Ἀλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ, Ἐν στήθεσσιν ἑοῖσι: B. 96. Θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος.

122. τὸ γὰρ edd. and Mss. Bronck has introduced another reading, and also edited ὀχυρῶς γ' for ὀχυρῶς τ' from a conjecture of Reiske's. *Porson.*

123. ἔμοιγ' οὖν, *for my part therefore:* cf. 542. Εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις: γε in the next line signifies *at least.*

125. Herod. iii. 80. Πλῆθος δὲ ἄρχον, πρῶτα μὲν οὔνομα πάντων κάλλιστον ἔχει, ἰσονομίην. *Porson.* "An infin. is sometimes put with words which express a quality, and shows the respect in which that quality obtains, where in Latin, after adjectives, the supine in *u*, or the gerund in *do* follows. The infin. in that case has the same signif. as the accus. of the subst., with or without κατά. The infin. seems to be thus put Eur. Med. 125. τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν τοὔνομα νικᾷ, *dictu optimum est.*" Matth. Gr. Gr. §. 534. a. Cf. Hor. Od. ii. 10.

128. οὐθένα L. *which belongs to the later Attic:* also again θνητοῖς. *Porson.*

"οὐδένα καιρὸν, i. e. οὐκ εἰς καιρὸν, ἀκαίρως. Eur. Hel. 486. καιρὸν γὰρ οὐδὲν' ἦλθες, *intempestive enim accessisti.* Here however I understand it to mean *immoderate, supra modum.* On this signif., consult H. Steph. v. Καιρός. Δύναται is equivalent to ἰσχύει, σθένει, as *passim.* Therefore οὐ-

μείζους δ' ἄτας, ὅταν ὀργισθῇ
δαίμων, οἵοις ἀπέδωκεν.
Χο. ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν
τᾶς δυστάνου Κολχίδος·
οὐδέ πω ἤπιος; ἀλλ' ὦ γεραιὰ,
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω
μελάθρου βοὰν ἔκλυον·
οὐδὲ συνήδομαι, γύναι,
ἄλγεσι δώματος,
ἐπεὶ μὴ φίλια κέκραναι.

δύνα καιρὸν δύναται θνατοῖς may be rendered by *plus æquo valent mortalibus*, i. e. *potentiores quam expedit reddunt homines*, scilicet *ad tempus*." Elmsley.

130. ἀνέδωκεν, *afferre solent*. On this sense of the aor. see Hec. 596.

131. Such repetitions are frequent in the tragedians: see 98. Alc. 107. ἔθιγες ψυχῆς, ἔθιγες δὲ φρενῶν.

133. γεραιά. The middle syllable of this word is frequently shortened in anapestic verse: Hec. 63. Γεραιᾶς χειρὸς προσλαβόμενοι: Hipp. 170. Ἀλλ' ἦλθε τροφὸς γεραιὰ πρὸ θυρῶν.

134. "The construction is: ἐπὶ τοῦ ἀμφιπύλου μελάθρου οὖσα, ἤκουσα φωνῆς ἔσω: ἀμφιπύλου being an adjective, as οἶκον ἀμφίθυρον Soph. Phil. 159. Ἐπὶ is used similarly in Herod. v. 92. 3. ἐξελθόντες ἔξω, ἑστεῶτες ἐπὶ τῶν θυρέων." Elmsley. There were three doors belonging to a Grecian residence: the entrance ἡ αὔλειος θύρα, the inner μέταυλος or μέσαυλος θύρα, (Eur. Hipp. 565.) separating the apartments of the men and women, and the outer door, παράθυρος or ὀρσοθύρη, Od. X. 126.

136. This passage had escaped the recollection of Valck. on Rhes. 961. where he proposes ἐφήδομαι for συνήδομαι: but the latter is well defended by Brunck on Hipp. 1295. In Isocrates also συνησθησόμενοι appears to me preferable to the received reading, and has the authority of Pollux. *Porson.* The compound συνήδομαι is well explained by Schæfer: *neque una cum inimicis Medeæ lætor malis hujus domûs.* There is therefore no necessity to have recourse to the figure Litotes: of which, if applicable, an apt illustration is adduced by the ingenious commentator on this play in Class. J. 55. p. 137. from Tacitus, Agricola 43. Nec quisquam, audita morte Agricolæ, *lætatus est*: cf. v. 225. 705.

138. Great is the harvest of various readings in this verse. Lascaris, ἐπεί μοι φίλα κέκραται. Aldus, ἐπεὶ μὴ φίλα κέκραται. Lib. P. ἐπεί μοι φίλια κέκραται. Mss. A. B. C. D. ἐπεί μοι φίλον κέκρανται. Musgr. has edited, ἐπεὶ μὴ φίλι' ἃ κέκρανται. But the sense would be the same without this distinction. You may also read, ἐπεί μοι φιλία κέκραται, *ex quo amicitia mihi cum hac domo intercessit*: ἐπεί is the same as ἐξ οὗ, as above 26. Euripides has the phrase φιλίας ἀνακίρνασθαι in Hipp. 256. Herod. iv. 152. φιλίαι συνεκρήθησαν: vii. 151. φιλίην συνεκεράσαντο. Æsch. Choëph. 342. νεοκρᾶτα φίλον κομίσειεν. And this perhaps is the true reading. Yet the reading of four Mss. and of the Schol. is not inapposite, ἐπεί μοι φίλον κέκρανται, making φίλον to agree with δῶμα. Brunck and Beck, ἐπεὶ μὴ φίλια κέκραναι. *Porson.* Elmsley reads, ἐπεί μοι φιλία κέκραναι, observing that φιλίαν κραίνειν is not more forced than ἔριν κραίνειν in Eur. Andr. 478.

Τρο. οὐκ εἰσὶ δόμοι· φροῦδα γὰρ ἤδη
τάδ'· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων·
ἡ δ' ἐν θαλάμοις τάκει βιοτὰν
δέσποινα, φίλων οὐδενὸς οὐδὲν
παραθαλπομένα φρένα μύθοις.
Μη. αἲ αἲ· διά μου κεφαλᾶς φλὸξ οὐρανία

139. 140. All Mss. and most edd. have φροῦδα τάδ' ἤδη· Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων, to the detriment of both verses. Aldus also has δῶμα, which Beck retains. But Lascaris has λέκτρα, which Musgr. and Brunck have edited. Brunck and Beck, from Musgrave's conjecture, have given τὸν μὲν γὰρ ἔχει. But, in my opinion, it will be better to preserve the nomin., that the opposition between ὁ μὲν and ἡ δ' may be more striking. Again, Jason is more properly said ἔχειν than ἔχεσθαι. I have therefore given, not entirely from conjecture, φροῦδα γὰρ ἤδη τάδ'· ὁ μὲν γὰρ ἔχει. Schol. ἀπὸ δὲ ἀρσενικοῦ εἰς οὐδέτερον μετέστη. φροῦδα γὰρ τάδε. τὰ οἰκήματα λέγει. An objection however may arise from the repetition of the particle γὰρ after so small an interval, which occurs very frequently in the comic writers, but much more rarely in the tragedians. Some instances, it must be confessed, are faulty in the common edd.; for Soph. Aj. 555. is a spurious verse written on the margin from another play, which is the opinion of Valck. on Hippol. 247. In Hippol. 885. δὲ has been restored instead of γὰρ from the Mss. A. B. L. Heraclid. 476. πρῶτον γὰρ τόδ' ἐξαιτήσομαι. Γυναικὶ γὰρ σιγή τε καὶ τὸ σωφρονεῖν Κάλλιστον. But for the former γὰρ, it seems that μὲν ought to be read. Instances however are not wanting of undoubted authenticity, of which I will produce a few that seem most to the purpose. Æsch. Prom. 333. Πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής. Choëph. 751. τὸ μὴ φρονοῦν γάρ, ὥσπερεὶ βοτὸν, Τρέφειν ἀνάγκη, πῶς γὰρ οὔ; τρόπῳ φρενός· Οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις: 989. Αἰγίσθου γὰρ οὐ λέγω μόρον· Ἔχει γὰρ αἰσχυντῆρος, ὡς νόμος, δίκην. Suppl. 494. κατ' ἀρχῆς γὰρ φιλαίτιος λεώς. Καὶ γὰρ τάχ' ἄν τις οἴκτος εἰσιδὼν τάδε, Ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου. Eur. Phœn. 959. οὐ γάρ ἐστιν ἥθεος· Κεἰ μὴ γὰρ εὐνῆς ἧψατ', ἀλλ' ἔχει λέχος. Suppl. 845. ἐπιστήμων γὰρ εἶ. Εἶδον γὰρ αὐτῶν κρείσσον' ἢ λέξαι λόγῳ Τολμήμαθ'. Iph. A. 1421. γενναία γὰρ εἶ· Ὅρα δ'· ἐγὼ γὰρ βούλομαί σ' εὐεργετεῖν: 1432. γενναῖα γὰρ Φρονεῖς· τί γὰρ τἀληθὲς οὐκ εἴποι τις ἄν; Schol. Æsch. Choëph. 320. προσθοδόμοις Ἀτρείδαις] τοῖς πρότερον ἐσχηκόσι δόμον. νῦν γὰρ Οὐκ εἰσὶ δόμοι· φροῦδα γὰρ τάδε ἤδη. Here you have the very verse in question, but so quoted, that it has lain hid to this day among the words of the Schol. *Porson.* Elmsley thus edits the passage: φροῦδα τάδ' ἤδη· Τὸν μὲν γὰρ ἔχει δῶμα τυράννων· Ἡ δ' ἐν θαλάμοις κ. τ. λ. The change of case from τὸν μὲν to ἡ δ' he defends by reference to Or. 1402. τῷ μὲν ὁ στρατηλάτας πατὴρ ἐκλῄζετο· Ὁ δὲ παῖς Στροφίου, κακόμητις ἀνήρ: and the use of ἔχει by Herc. F. 614. Χθονίας νιν ἄλσος Ἑρμίων τ' ἔχει πόλις. The reading δῶμα appears to him preferable to λέκτρα, because found in the Aldine ed. which he considers in this play as πολλῶν ἀντάξιος ἄλλων.

143. Cf. Æsch. Pr. 193. κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

144. διά μου κεφαλᾶς. Elmsley in a note on Eur. Iph. T. 940. (Mus. Crit. II. 301.) illustrates this peculiar position of the pronoun μου by the following among other examples: Hipp. 1352. διά μου κεφαλᾶς ᾆσσουσ' ὀδύναι: 1030. καὶ μήτε πόντος μήτε γῆ δέξαιτό μου Σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνήρ: 1458. Κρύψον δέ μου πρόσωπον

βαίη· τί δέ μοι ζῆν ἔτι κέρδος; 145
φεῦ φεῦ· θανάτῳ καταλυσαίμαν,
βιοτὰν στυγερὰν προλιποῦσα.
Χο. ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, στροφή.
ἰαχὰν, οἵαν ἃ δύστανος
μέλπει νύμφα; 150
τί τοι ποτὲ τᾶξ' ἀπλάστου
κοίτας ἔρος, ὦ ματαία,
σπεύσει θανάτου τελευτάν;
μηδὲν τόδε λίσσου.
εἰ δὲ σὸς πόσις 155
καινὰ λέχη σεβίζει,

ὡς τάχος πέπλοις: Alc. 881. Ἔμνησας δ μου φρένας ἥλκωσεν.

145. Cf. 794. τί μοι ζῆν κέρδος; Æsch. Prom. 772. Τί δῆτ' ἐμοὶ ζῆν κέρδος;

146. Elmsley quotes Eurip. Fragm. Inc. ex. εἰ δὲ θανεῖν θέμις, ὅδε θανεῖν καλὸν, Εἰς ἀρετὰν καταλυσαμένους βίον: whence it appears that the accus. βιοτὰν may be governed equally by καταλυσαίμαν and προλιποῦσα. See 458. Hec. 533. Cf. Eur. Bacch. 484—498. Λύσει μ' ὁ δαίμων αὐτὸς, ὅταν ἐγὼ θέλω. Horace Epist. i. 16, 78. Ipse Deus, simul atque volam, me *solvet*. Hamlet Act. i. Sc. 3. *O that this too—too—solid flesh would melt, Thaw, and resolve itself into a dew!*

148. Apollodorus of Tarsus, according to the Schol. assigned this verse to Medea. Whence Wyttenbach Bibl. Crit. Part. v. p. 48. infers that he read in the next line ἰαχὰν ἄϊον, τὰν δύστανος, comparing 131. 207. *Porson.*

149. ἰαχάν: the middle syllable of this word is common in the tragedians: in this verse the two first syllables correspond to the long syllable in ἔλθοι in the antistrophe v. 175. In Heracl. 752. ἰᾱχήσατε δ' οὐρανῷ, answers to κακὸν δ', ὦ πόλις, εἰ ξένους in the antistrophe. See Maltby's Thes.

150. μέλπει. "Androm. 1087. ἀχόρους στοναχὰς μέλποντο. Virg. G. i. 378. ranæ *cecinere* querelam." Class. J. 55. p. 118.

151. Elmsley proposes ἀπλάτου, i. e. *cui nemo* πελάζει, πλάθει s. πλησιάζει. In Æsch. Prom. 379. ἀπλάτου appears to be the true reading for ἀπλήστου. The commentator however in the Cl. J. 55. p. 118. ingeniously explains it by similar instances of enallage in the tragic writers, such as v. 214. ἐφ' ἁλμυρὰν πόντου κλῆδ', for ἁλμυροῦ. Soph. Trach. 357. ὁ ῥιπτὸς Ἰφίτου μόρος. Eur. Or. 987. τὸ πτανὸν δίωγμα πώλων.

152. Thus Ald. ἔρως Lasc. which Brunck has edited. *Porson.* ἔρος and γέλος are Æolic forms of ἔρως and γέλως. Monk on Hipp. 337. observes that the former is found five times in Eurip. in iambic verse; in choral metre, in Soph. El. 197. It is frequent in Hom.

153. θανάτου τελευτάν: i. e. *the end caused by death:* as Æn. xii. 436. vulnere tardus Ulixi: *inflicted by Ulysses.* Hom. Il. E. 553. τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν. In Rhes. 732. we meet with the more natural expression, Οἷόν σε βίου τέλος εἷλεν;

154. μηδὲν for μή: Aristoph. Ran. 437. Μηδὲν μακρὰν ἀπέλθῃς.

κείνῳ τόδε μὴ χαράσσου·
Ζεύς σοι τόδε συνδικάσει·
μὴ λίαν τάκου,
δυρομένα σὸν εὐνήταν.
Μη. ὦ μεγάλα Θέμι καὶ πότνι' Ἄρτεμι,
λεύσσεθ' ἃ πάσχω, μεγάλοις ὅρκοις
ἐνδησαμένα τὸν κατάρατον
πόσιν; ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ'
αὐτοῖς μελάθροις διακναιομένους·

157. κείνῳ τόδε μὴ χαράσσου edd. Mss. and Eustathius Il. Z. p. 633. 43=490. 24. Partly on account of the metre, partly because it was scarcely reasonable to require of Medea not to be angry at all, Musgr. reads, δεινῶς τοδὶ μὴ χαράσσου. He then elicits from the Schol. a various reading, τόδε μὲν χαράσσου, of which he approves. [This was Heath's suggestion, not Musgrave's.] Beck after Brunck has edited λίαν for τόδε. But this seems too bold, and λίαν occurs immediately again. Repetitions of words ought neither to be corrected unless upon strong grounds, nor to be thrust in for the sake of emendation. Τοδὶ, which Musgr. first suggests, agrees with the metre, [compare the antistrophe v. 183.] but occurs so rarely in the tragedians, that he himself could only produce ταυτὶ from Suppl. 156. τωδὶ from Herc. F. 667. He might indeed have added νυνὶ from Suppl. 308. but Markland seems to have regarded the former passage with suspicion, and the latter can scarcely be considered sound, even upon the most cursory inspection. In Herc. F. 637. τῷ δ' ἦν must be read for τῳδί. I have suffered the common reading to remain, but I correct the passage nearly according to Brunck's suggestion, κείνῳ τύσον μὴ χαράσσου. Porson. Elmsley defends the reading τόδε as equivalent to οὕτως: see v. 49. On χαράσσου in the sense of ὀργίζου, Musgr. cites Herod. vii. 1. καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδις ἐσβολήν, exasperated.

158. συνδικάσει, for συνδικήσει, from συνδικέω: συνδικάζω, una judico: συνδικέω, reo adesse: see Æsch. Eum. 579. By omitting τόδε in this line, and τι in the antistr. 184. the verses may be made to correspond.

160. ὀδυρομένα Mss. and edd. δυρομένα Musgr. See Hec. 734. Eustath. Il. B. p. 218. 19=165. 20. εὑρίσκεται δὲ καὶ τὸ ὀδύρεσθαι δύρεσθαι. Again εὐνήταν for εὐνέταν Brunck. Porson. In v. 240. we find ξυνευνέτῃ, and in 949. ὁμευνέτου, whence εὐνέταν seems preferable here: the diiambus, as Elmsley observes, being equivalent to the first epitrite in the antistr.: thus Phœn. 1302. πότερον ἄρα νέκυν ὀλόμενον | ἰᾶχήσω; 1316. ἄποτμος, ἄποτμος ὁ φόνος ἔνεκ' | Ἐριννύων.

162. λεύσσεθ' ἃ πάσχω: cf. Hec. 1114. Ὦ φίλτατ', ἠσθόμην γὰρ, Ἀγάμεμνον, σέθεν Φωνῆς ἀκούσας, εἰσορᾷς ἃ πάσχομεν; Æsch. Prom. 92. Ἴδεσθέ μ' οἷα πρὸς θεῶν πάσχω θεός.

164. Cf. Æsch. Cho. 261. οὓς ἴδοιμ' ἐγὼ ποτε Θανόντας ἐν κηκῖδι πισσήρει φλογός.

165. αὐτ. μελ., i. e. (σὺν) αὐτ. μέλ., "Angl. *house and all.*" Elmsl. Of this ellipse Monk (Hippol. 1184.) has collected many instances. Hom. Il. Λ. 698. Τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφι. Herod. vi. 32. Τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱροῖσι. Xen. Anab. i. 3, 17. Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ. Elmsley remarks that this use of αὐτὸς by the

οἵ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν.
ὦ πάτερ, ὦ πόλις, ὧν ἀπενάσθην
αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν.
Τρο. κλύεθ' οἷα λέγει, κἀπιβοᾶται
Θέμιν εὐκταίαν, Ζῆνά θ', ὃς ὅρκων
θνατοῖς ταμίας νενόμισται;
οὐκ ἔστιν ὅπως ἔν τινι μικρῷ
δέσποινα χόλον κατακαύσει.
Χο. πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν ἀντιστροφή.
ἔλθοι, μύθων τ' αὐδαθέντων
δέξαιτ' ὀμφὰν,
εἴ πως βαρύθυμον ὀργὰν,
καὶ λῆμα φρενῶν μεθείη.
μήτοι τό γ' ἐμὸν πρόθυμον
φίλοισιν ἀπέστω.
ἀλλὰ βᾶσά νιν
δεῦρο πόρευσον οἴκων
ἔξω, φίλα, καὶ τάδ' αὔδα·
σπεῦσον, πρίν τι κακῶσαι

tragedians is frequent, when, as in the present instance, the destruction of any person or thing is the subject. Æsch. Prom. 219. ἐμαῖς δὲ βουλαῖς, Ταρτάρου μελαμβαθὴς Κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον Αὐτοῖσι συμμάχοισι: 1045. χθόνα δ' ἐκ πυθμένων Αἰτῶ βίζαις πνεῦμα κραδαίνοι.

διακναιομένους, i. q. φθειρομένους. Eur. Alc. 109. Χρὴ, τῶν ἀγαθῶν διακναιομένων, Πανθεῖν ὅστις Χρηστὸς ἀπ' ἀρχῆς νενόμισται, Schol. διαφθειρομένων. "Κναίειν est *vellicare* ut fullones pannum, ab antiqua forma κνάω, κνῆμι, unde κνήθω, κνάπτω, et similia." Blomf. Gloss. in Æsch. Prom. 94.

170. Θέμιν Ἰχναίαν Ruhnken, in Pierson's note on Mœris p. 137. But Musgr. well defends εὐκταίαν, citing εὐκταίαν Ἐρινὺν from Æsch. S. c. Th. 729. *Person.* Musgrave's interpretation of εὐκταίαν is, *quæ vota et imprecationes effectu carere non sinit:* cf. 211. τὰν Ζηνὸς ὁρκίαν Θέμιν.

171. "Il. T. 224. ἀνθρώπων ταμίης πολέμοιο τέτυκται." Cl. J. 55. p. 119.

179. "Τὸ ὑπεργήρων, *senectus decrepita*, Æsch. Ag. 79. τὸ πρόθυμον Eur. Med. 179. for ἡ προθυμία: τὸ εὐτυχὲς for ἡ εὐτυχία Thuc. ii. 44. in whom the greatest number of instances of this idiom occur. Eur. Phœn. 275. τὸ πιστὸν for ἡ πίστις, *the confidence.*" Matth. Gr. Gr. §. 267. See Hec. 1111.

182. In order to make this line coincide with the strophe 157. κείνῳ τόδε μὴ χαράσσου, Hermann connects φίλα with καὶ τάδ' αὔδα, and thus interprets it, *nos quoque favere Medeæ narra.* See Blomf. Gloss. on Æsch. Pers. 1. On this however Elmsl. remarks: "Ego neque hanc rationem probo, neque meliorem novi."

184. Elmsley judiciously considers

τοὺς ἔσω· πένθος
γὰρ μεγάλως τόδ' ὁρμᾶται.
Τρο. δράσω τάδ', ἀτὰρ φόβος, εἰ πείσω
δέσποιναν ἐμάν·
μόχθου δὲ χάριν τήνδ' ἐπιδώσω.
καίτοι τοκάδος δέργμα λεαίνης
ἀποταυροῦται δμωσὶν, ὅταν τις
μῦθον προφέρων πέλας ὁρμαθῇ.
σκαιοὺς δὲ λέγων, κοὐδέν τι σοφοὺς
τοὺς πρόσθε βροτοὺς, οὐκ ἂν ἁμάρτοις,
οἵτινες ὕμνους ἐπὶ μὲν θαλίαις,
ἐπί τ' εἰλαπίναις, καὶ παρὰ δείπνοις
εὕροντο, βίου τερπνὰς ἀκοάς·
στυγίους δὲ βροτῶν οὐδεὶς λύπας
εὕρετο μούσῃ καὶ πολυχόρδοις
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι,
δειναί τε τύχαι σφάλλουσι δόμους.

these words as addressed by the chorus to the Nurse, *propera tu, priusquam aliquid mali faciat Medea*: most of the commentators render them as those which the Nurse was directed to deliver to Medea. On the disagreement of this line with the strophe, see the note on v. 158. Elmsl. observes that πρὶν ἤ would remedy the difficulty, if it could be found in Attic poets.

187. φόβος, εἰ π. "i. e. ἀτὰρ φοβοῦμαι μὴ οὐ πείσω, *sed vereor ut persuadeam*: cf. 927. Heracl. 791. Φόβος γὰρ εἴ μοι ζῶσιν, οὓς ἐγὼ θέλω, i. e. φοβοῦμαι μὴ οὐ ζῶσιν, μὴ τεθνηκότες ὦσιν." Elmsl. Thus Virg. Æn. vii. 110. Sed fatis incerta feror, si Jupiter unam Esse velit Tyriis urbem Trojaque profectis.

190. τοκ. δ. λ. *with the look of*: Schol. λείπει τὸ ἔχουσα: rather λεύσσουσα: Æsch. Pers. 183. Κυανοῦν δ' ὄμμασι λεύσσων Φονίου δέργμα δράκοντος. Hom. Od. T. 445. πῦρ δ' ὀφθαλμοῖσι δεδορκώς. Cf. Callim. H. in Cer. 52.

192. Elmsley writes ὁρμηθῇ. Barnes ὁρμάθῃ, as if from ὁρμάθω: which, (with ἀμυνάθω, διωκάθω, εἰκάθω, εἰργάθω,) Elmsl. remarks, exists only in the invention of the grammarians: ἀμυναθεῖν, εἰκαθεῖν &c. being aorists.

193. Plut. Conj. Præc. p. 143. D. Sympos. vii. 7. p. 710. E. ὡς τά γε ἄλλα φίλος ὢν Εὐριπίδης ἐμὲ γοῦν οὐ πέπεικε, περὶ μουσικῆς νομοθετῶν ὡς ἐπὶ τὰ πένθη καὶ τὰς βαρυφροσύνας μετακομιστέας οὔσης· ἐκεῖ μὲν γὰρ ὥσπερ ἰατρὸν ἐφιστάναι δεῖ νοσοῦσιν ἐσπουδακότα καὶ νήφοντα τὸν λόγον, τὰς δὲ τοιαύτας ἡδονὰς τῷ Διονύσῳ καταμίξαντας, ἐν παιδιᾶς μέρει τίθεσθαι. Porson.

200. ἐξ ὧν, sc. λυπῶν. "Thus Phœn. 821. Ἅ (sc. ἡ Σφίγξ) ποτε Καδμογενῆ, τετραβάμοσιν ἐν χηλαῖσι Τείχεσι χριμπτομένα, φέρεν αἰθέρος εἰς ἄβατον φῶς Γένναν, τὰν ὁ κατὰ χθονὸς Αἴδας Καδμείοις ἐπιπέμπει, where τὰν refers not to γένναν the nearest antecedent, but to τὴν Σφίγγα. See also Heracl. 409. 410. 695. 6." Cl. J. 55. p. 119.

καίτοι τάδε μὲν κέρδος ἀκεῖσθαι
μολπαῖσι βροτούς· ἵνα δ' εὔδειπνοι
δαῖτες, τί μάτην τείνουσι βοάν;
τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὑτοῦ
δαιτὸς πλήρωμα βροτοῖσιν.
Χο. ἰαχὰν ἄϊον πολύστονον γόων·
λιγυρὰ δ' ἄχεα μογερὰ βοᾷ
τὸν ἐν λέχει προδόταν κακόνυμφον.
θεοκλυτεῖ δ' ἄδικα παθοῦσα
τὰν Ζηνὸς ὁρκίαν Θέμιν,
ἅ νιν ἔβασεν
Ἑλλάδ' ἐς ἀντίπορον
δι' ἅλα νύχιον ἐφ' ἁλμυρὰν
πόντου κλῆδ' ἀπέραντον.
Μη. Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων,
μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν

204. *τείνουσι βοάν, exert their voice.* Æsch. Pers. 580. Τεῖνε δὲ δυσβάϰτον βοάν.

208. This line, Elmsl. remarks, is a dimeter iambic, as v. 214. λιγυρὰ therefore and *μογερὰ* agree with ἄχεα, not with Μήδεια understood. Elmsl. illustrates the constr. by Soph. Trach. 19. Δέσποινα Δηάνειρα, πολλὰ μέν σ' ἐγὼ Κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα Τὴν Ἡρακλείαν ἔξοδον γοωμένην.

209. "Τὸν ἐν λέχει, i. e. *maritum.* The same kind of expression as *οἱ ἐν ταῖς αἰτίαις, οἱ ἐν τέλει, σφίσιν ἐν σπονδαῖς* Thuc. i. 55." Cl. J. 55. p. 119.

210. *θεοκλυτεῖ.* This verb occurs in Æsch. Pers. 506. Ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο. Also *θεόκλυτος* in Æsch. S. c. Th. 131. Λιταῖσί σε θεοκλύτοις Ἀπόυσαι πελαζόμεσθα.

211. *τὰν (γυναῖκα) Ζηνός*: Eur. Or. 1702. ἔνθα παρ' Ἥρᾳ, τῇ θ' Ἡρακλέους Ἥβῃ. On *ὁρκίαν* see v. 170.

212. *ἔβασεν*: *βαίνω* and its compounds are not unfrequently followed by an accus. Il. A. 309. ἐς δ' ἑκατόμβην Βῆσε θεῷ. See Monk on Eur. Alc. 1074. Thus *πόρευσον* above 182.

214. *νύχιον* may agree with *νιν* or with ἅλα: the sense is the same in either construction. Elmsl. cites Eur. Rhes. 53. ἄνδρες γὰρ ἐκ γῆς τῆσδε νυκτέρῳ πλάτῃ, Λαθόντες ὅμμα τοὐμὸν, αἵρεσθαι φυγὴν Μέλλουσι. The idiom is similar to that in Virg. Æn. iv. 303. *nocturnus*-que vocat clamore Cithæron: viii. 465. Nec minus Æneas se *matutinus* agebat, for *mane.*

215. *κλῆδα*, the Thracian Bosporus: called in Æsch. Pers. 882. *στόμωμα Πόντου*: and in Apoll. Rh. i. 1114. Φαίνετο δ' ἠερόεν στόμα Πόντου. Perhaps it would be better to write Πόντου here as a proper name.

ἀπέραντον, difficult to be penetrated: the phrase *περαίνειν ὁδὸν*, i. q. *ἀνύειν ὁδὸν*, will vindicate this explanation.

217. Read either *μή μοι τι* with Aldus, or *μή μοί τι* with Lascaris: *μέμψησθ'* Ald. *μέμφησθ'* A. B. D. L. P. Schol. The following words are very difficult and intricate. Musgrave in his *curæ secundæ* has recourse to emen-

σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο,
τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδὸς

dation, and reads *ἐργμάτων ἄπο*, and *οἵ τε*, for *οἱ δ'*, meaning it as equivalent to the relative *οἵ*. Mss. have *ὀμμάτων τ' ἄπο*. In so doubtful a case, I prefer Brunck's emendation, *ὀμμάτων ἔπι*. But from the version of Ennius in Cic. Epist. vi. 6. *Nam multi suam rem bene gessere et poplicam patria procul; Multi, qui domi ætatem agerent, propterea sunt improbati*, Wyttenbach conjectures that Ennius had this reading in his Ms., *τούς τε δωμάτων ἔπι, τούς τ' ἐν θυραίοις*. The same critic reads below *δ' ἄρ'* for *γάρ*. Ennius thus renders v. 216. *Quæ Corinthi arcem altam habetis, matronæ opulentæ, optimates. Porson.* The following interpretations of this perplexing passage have been proposed: "*Corinthian women, I have come abroad lest you should in any respect blame me; for I have known many men, that were respectable, some in retired life, others in public stations; and these, passing quietly through life, have procured for themselves an ill character, and the charge of indolence.*" Dunbar: in Cl. J. Vol. v. p. 128. This is rather obscure from the contradiction conveyed in *occupying public stations*, and *passing quietly through life*. "*Nam bene novi multos quidem mortalium ex eo quod personas publicas, sive domi seu foris, gesserint, dignitatem et honorem sibimetipsis peperisse; eos autem, qui vitam clam, privatisque studiis deditam, transegerint, inque publicum minus prodierint, sibi comparâsse infamiam socordiæque crimen:* sed iniquissime: *namque aliquem damnare, ingenio ejus atque indole parum perspectis, summa certe est injuria.*" Tate: in Dalzel's Coll. Maj. "*Multi magnam de se existimationem concitârunt*, vel *in superbiæ suspicionem inciderunt, partim quidem conspectum hominum vitando, partim autem in publico versando: alii contra, in otio delitescentes, ignaviæ opinionem consecuti sunt:* sed injuria." Prof. Scholefield. This explanation is not sufficiently clear; the opposition between *conspectum hominum vitando*, and *in otio delitescentes* not being obvious. "*Novi multos homines austeros, alios, quos ipse oculis meis vidi; alios, de quibus audivi.* Οἱ *ἐν θυραίοις* sunt *exteri*, sive *homines, qui inter exteros versarentur*, quosque fama tantum nosset Medea." Seidler, in Bothe's Eurip. The last of these explanations seems the clearest and simplest. It is almost hopeless to suggest any thing new; but it does not appear to have occurred to any commentator to assign the same meaning to *ἀπὸ* both in this and the following line. I propose therefore to render the passage thus: *For I have known many persons who have been considered haughty, (proud or consequential,) some from their looks; and others in consequence of some peculiarities: (ἐν θυραίοις, strange, foreign manners:) and others again, from their retired habits have incurred censure, and been reproached for their supineness.* The meaning assigned to *ὀμμάτων ἄπο* certainly corresponds with the sentiment conveyed in the three succeeding lines. The use of *ἐν*, when a *cause or mean* is assigned, is noticed by Matthiæ Gr. Gr. §. 577. Also a change of the prep. is not uncommon: thus 196. *ἐπί τ' εἰλαπίναις, καὶ παρὰ δείπνοις*. Thuc. i. 1. *Οὐ μεγάλα οὔτε κατὰ πολέμους οὔτε ἐς τὰ ἄλλα*.

218. *σεμνοὺς γεγῶτας*, Schol. *ὑπερηφάνους νομιζομένους*. Eur. Hipp. 92. ΘΕ. *Μισεῖν τὸ σεμνὸν, καὶ τὸ μὴ πᾶσιν φίλον*. 'ΙΠ. *'Ορθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν*; ΘΕ. *'Εν δ' εὐπροσηγόροισι ἔστι τις χάρις*; From this passage it will be seen that Eurip. uses *σεμνὸς* as opposed to *εὐπροσήγορος, affable*.

219. *ἀφ' ἡσ. ποδός*. Such is the use of *ἀπὸ* in Soph. Antig. 695. *Πασῶν γυναικῶν ὃς ἀναξιωτάτη Κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει*. Euripides' partiality for the word *ποῦς* is noticed by Porson Phœn. 1722. Hec. 1033.

δύσκλειαν ἐκτήσαντο καὶ ῥαθυμίαν. 220
δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν,
ὅστις, πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς,
στυγεῖ δεδορκὼς, οὐδὲν ἠδικημένος.
χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει,
οὐδ' ἀστὸν ἤνεσ', ὅστις αὐθάδης γεγὼς, 225
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο.
ἐμοὶ δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε
ψυχὴν διέφθαρκ'· οἴχομαι δὲ, καὶ βίου
χάριν μεθεῖσα κατθανεῖν χρῄζω, φίλαι.
ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς, 230

220. *ἐκτήσαντο, have acquired the character of:* cf. Monk Hipp. 698. Πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα. Soph. Ant. 924. Τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην.

221. *οὐκ ἔνεστιν ὀφθαλμοῖς* [τινι] *βροτῶν, Ὅστις* : On this idiom see Hec. 359. Brunck on Soph. Aj. 760.

ἔνεστιν, which is the reading of the Schol., Brunck has edited. Others, with Stobæus ix. p. 53. Grot., have *ἔνεστ' ἐν*, which in itself is not amiss, but the other is more harmonious. *ἔστιν ἐν* Eust. *Porson.* Elmsley prefers *ἔνεστ' ἐν*, as being supported by all the Mss. and early edd. Instances also of the same cæsura in the middle of the verse are found in vv. 239. 381. 170. 1010. The first verse also in three tragedies supplies additional examples: Æsch. Cho. 1. Eur. Alc. 1. Suppl. 1. The canon laid down by Elmsl. in his Notice of Hermann's Suppl. (Class. J. Vol. viii. p. 428.) is this: "*When the third foot of the tragic senarius is contained in one word, and the verse is at the same time divisible into two equal hemistichs, the second hemistich for the most part is either preceded by an elision, or begins with a word which cannot begin a verse; as* ἄν, *γάρ, δέ, μέν, and all enclitics.*"

222. *ἐκμάθῃ* Eust. ad Il. Γ. p. 415. 12=314. 48. Both readings are good. For the tragic writers often join *πρὶν* with the subj., omitting *ἄν*, which in prose is indispensible. *Porson.* "*The tragic writers do not use the subj., unless in the preceding clause a negation or prohibition is implied.* Thus 277. *κοὐκ ἄπειμι πρὸς δόμους πάλιν Πρὶν ἄν σε γαίας τερμόνων ἔξω βάλω.*" Elmsl.

224. Elmsl. cites Cic. de Off. i. 34. *Peregrini autem et incolæ officium est, nihil de alieno anquirere, minimeque in aliena esse republica curiosum.* Eur. Suppl. 892. Πρῶτον μὲν, ὡς χρὴ τοὺς μετοικοῦντας ξένους, Λυπηρὸν οὐκ ἦν, οὐδ' ἐπίφθονος πόλει, Οὐδ' ἐξεριστὴς τῶν λόγων, ὅθεν βαρὺς Μάλιστ' ἂν εἴη δημότης τε καὶ ξένος. The phrase *ἐξεριστὴς τῶν λόγων* is similar to the word *ἀμαθίας*, *one who disputes the commands and edicts of the city, refuses to be dictated to.*

225. *οὐδ' ἀστὸν ἤνεσ'*, for *αἰνέω* : 705. *οὐδὲ ταὐτ' ἐπῄνεσα* : cf. 134. 274. Hec. 1258.

ἀστὸς and *πολίτης* are here used as synonymous: *ἀστὸς* in its proper sense is a *free native* and *resident of any city*: *πολίτης, any free man* or *citizen, whether resident or not.*

230. *ἐν ᾧ κ. τ. λ.* "Aristoph. Ach. 472. *ἐπελαθόμην Ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα.* Soph. Œd. T. 314. *ἐν σοὶ γάρ ἐσμεν, in te omnis posita est spes nostra:* Œd. C. 247. *ἐν ὑμῖν γὰρ, ὡς θεῷ, Κείμεθα πλάμονες*: 392. *Ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη*:

κάκιστος ἀνδρῶν ἐκβέβηχ' οὗμὸς πόσις.
πάντων δ' ὅσ' ἔστ' ἔμψυχα, καὶ γνώμην ἔχει,
γυναῖκες ἐσμὲν ἀθλιώτατον φυτόν.
ἃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
πόσιν πρίασθαι, δεσπότην τε σώματος
λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν.
κἀν τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν,
ἢ χρηστόν· οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ
γυναιξίν, οὐδ' οἷόν τ' ἀνήνασθαι πόσιν.
εἰς καινὰ δ' ἦθη καὶ νόμους ἀφιγμένην,
δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν,
ὅτῳ μάλιστα χρήσεται ξυνευνέτῃ.
κἂν μὲν τάδ' ἡμῖν ἐκπονουμέναισιν εὖ

Aj. 519. ἐν σοὶ πᾶσ' ἔγωγε σώζομαι. Eur. Alc. 289. ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μή." Elmsl.

γιγνώσκειν καλὰ for γιγνώσκειν καλῶς is edited by Brunck: γιγνώσκω by Canter: γίγνεσθαι by Reiske. I have adopted the very simple conjecture of Musgr. *Porson.*

231. ἐκβέβηχ', *has turned out, proved.* 592. Thus Livy i. 39. Juvenis *evasit* vere indolis regiæ.

233. φυτὸν, *a creature.* The same word is contemptuously applied to the female sex in Eur. Hipp. 626. Ὁ δ' αὖ λαβὰν ἀτηρὸν εἰς δόμους φυτὸν Γέγηθε.

235. πόσιν πρίασθαι. "In the primitive ages women were married without portions, being purchased by their husbands, whose presents to the woman's relations were called her dowry; but no sooner did the Greeks lay aside their barbarous manners, than this practice was abolished. The custom for women to bring portions to their husbands became so common, that the most essential difference between γυνὴ and παλλακὴ, wife and concubine, consisted in the former having a dowry, and the latter none." Robinson's Antiq. of Greece p. 452. Euripides therefore, as the Schol. observes, has adapted his observation to his own times, the contrary practice having prevailed in the time of Jason. The same anachronism is observable in Hipp. 627. τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα· Προσθεὶς γὰρ ὁ σπείρας τε κἀκθρέψας πατὴρ Φερνὰς, ἀπῴκισ', ὡς ἀπαλλαχθῇ κακοῦ. "Pope: *That gave you beauty, but denied the pelf, That buys your sex a tyrant o'er itself.*" Class. J. 55. p. 120.

236. γὰρ here refers to something suppressed: *but let this pass:* for there is an evil yet worse than the evil [which I have mentioned:] Æsch. Ag. 837. Καὶ τὸν μὲν, ἥκειν, τὸν δ', ἐπεισφέρειν κακοῦ Κάκιον ἄλλο πῆμα. Soph. Œd. T. 1364. Εἰ δέ τι πρεσβύτερον Ἔφυ κακοῦ κακὸν, Τοῦτ' ἔλαχ' Οἰδίπους. "Τοῦδ' ἔτ' Lasc. Ald. τοῦτό γ' Musgr. from the Mss. B. D. And thus Stobæus p. 309. ed. Grot. who in the line before has δὲ for τε. Mss. have τοῦτ' ἄλγιον. These variations are sometimes difficult to be decided upon, particularly if ε precedes γ' or is elided by ἔτ'. In 242. Musgr. conjectures οἵῳ, not badly: but without necessity." *Porson.*

241. οἴκοθεν, *of herself:* Eur. Tro. 661. τὸν δὲ νοῦν διδάσκαλον Οἴκοθεν ἔχουσα χρηστὸν ἐξήσκουν ἐμέ.

243. Buchanan: *Et ista recte cuncta cum curaveris, Si degat una sponte*

πόσις ξυνοικῇ, μὴ βίᾳ φέρων ζυγὸν,
ζηλωτὸς αἰών· εἰ δὲ μὴ, θανεῖν χρεών.
ἀνὴρ δ', ὅταν τοῖς ἔνδον ἄχθηται ξυνὼν,
ἔξω μολὼν ἔπαυσε καρδίας ἄσην,
ἢ πρὸς φίλον τιν', ἢ πρὸς ἥλικας τραπείς·
ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον βίον
ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί·
κακῶς φρονοῦντες, ὡς τρὶς ἂν παρ' ἀσπίδα

vir patiens jugi, Beata vita est: sin secus, præstat mori. Elmsley connects εὖ with ξυνοικῇ.

244. μὴ βίᾳ, i. e. *sponte:* Thuc. i. 43. βίᾳ ἡμῶν, *nobis invitis.* Aristoph. Ach. 73. πρὸς βίαν ἐκίνομεν, Anglice *perforce.*

247. καρδίας χόλον Ald. ["Probably from v. 590." Elmsl.] But from five Mss., the ed. of Lasc., and Eust. Il. I. p. 739. 36=635. 14. Musgr. has edited καρδίαν ἄσης. ["This constr. is defensible, from Bacch. 279. ὃ πανέι τοὺς ταλαιπόρους βροτοὺς λύπης." Elmsl.] I prefer however to read with Olympiodorus in Ruhnken on Timæus v. Ταλασιουργία, καρδίας ἄσην, which constr. is supported by the Aldine reading. Also in Bacch. 607. the reading edited by Brunck, σαρκὸς τρόμον, seems better than σάρκας τρόμου. Ms. E. καρδίαν ὄσης. *Porson.* The word ἄση is of very rare occurrence: in the only two places of a tragic writer, viz. Æsch. Ag. 129. 709. where, on account of the metre, critics had decided that it should supersede ἄτα, Hermann and Blomfield have restored ἄγα. It exists in a fragm. of Sappho, μή μ' ἄσαισι μηδ' ἀνίαισι δάμνα, Πότνια, θυμόν.

248. φίλων Ald. φίλον Brunck from Mss. A. L. Again Euripides, in whose judgment, one friend is μυρίων κρείσσων ὁμαίμων, (Orest. 796.) would not put an associate in competition with a friend. I have therefore given πρὸς ἥλικας, *ad æqualium cœtum,* as Phœn. 1761. πρὸς ἥλικας φάνηθι σάς. *Porson.*

Elmsley farther remarks, that ἥλικας is also required by the metre, if Porson's canon, Or. 64. is true: *When a word ends in a short vowel, followed by two consonants, before which it might remain short, I scarcely think that any legitimate instances can be found, where that syllable is lengthened.* Elmsley also prefers φίλων, because the tragic writers more frequently use φίλων τις, ἐχθρῶν τις, θεῶν τις, ἀνθρώπων τις &c. than φίλος τις, ἐχθρός τις &c.

249. Antipater Stobæi lxv. p. 417. 40. αἱ μὲν γὰρ ἄλλαι κοινωνίαι καὶ ἑτέρας τινὰς ἀποστροφὰς ἔχουσι· ταύτας δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν, τὴν τοῦ ἀνδρός. *Porson.*

250. λέγουσι δ' ἡμᾶς, *they say of us:* Aristoph. Ach. 593. Ταυτὶ λέγεις σὺ τὸν στρατηγὸν, πτωχὸς ὤν; See above v. 60. Matth. Gr. Gr. §. 410. Hec. 972.

λέγουσι δ' ἡμᾶς, ὡς—ζῶμεν, for λέγουσι δ' ὡς ἡμεῖς ζῶμεν: the oldest instance of this constr. is in Hom. Il. B. 409. Ἤιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν, ὡς ἐπονεῖτο. See also Eur. Hec. l. c.

252. Ennius in Varro de L. L. v. p. 60. ed. Scaliger 1581. Nonius v. *Cernere:* '*Nam ter sub armis malim vitam cernere, Semel quam modo parire.*' Porson.

παρ' ἀσπίδα Στῆναι. "Phœn. 1015. Στάντες παρ' ἀσπὶδ' οὐκ ἀκνήσουσιν θανεῖν. Virg. Æn. xi. 282. Stetimus tela aspera contra. Milton ii. 204. *Who at the spear are bold.*" Class. J. 55. p. 121.

στῆναι θέλοιμ' ἂν μᾶλλον, ἢ τεκεῖν ἅπαξ.
ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ κἄμ' ἥκει λόγος·
σοὶ μὲν πόλις θ' ἥδ' ἐστὶ καὶ πατρὸς δόμοι,
βίου τ' ὄνησις, καὶ φίλων κοινωνία·
ἐγὼ δ' ἔρημος, ἄπολις οὖσ', ὑβρίζομαι
πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λελῃσμένη,
οὐ μητέρ', οὐκ ἀδελφὸν, οὐχὶ συγγενῆ,
μεθορμίσασθαι τῆσδ' ἔχουσα συμφορᾶς.
τοσοῦτον οὖν σοῦ τυγχάνειν βουλήσομαι,
ἢν μοι πόρος τις μηχανή τ' ἐξευρεθῇ,
πόσιν δίκῃ τῶνδ' ἀντιτίσασθαι κακῶν,
τὸν δόντα τ' αὐτῷ θυγατέρ', ἢν τ' ἐγήματο,
σιγᾷν· γυνὴ γὰρ τἄλλα μὲν φόβου πλέα,

254. ἀλλ' οὐ γὰρ—i. e. ἀλλὰ διὰ τί οὕτω λαλῶ; γὰρ κ. τ. λ. See above v. 236. Hec. 712. Also Porson on Or. 485. Πρὸς τόνδε σοφίας τίς ἂν ἀγὼν ἥκοι πέρι;

258. λελῃσμένη. Schol. ὥσπερ δεινοπαθοῦσα τοῦτο λέγει· ὡς προσδοκήσασα μὲν σύνοικον ἕξειν τὸν Ἰάσονα, δεινότερα δὲ αἰχμαλώτου παθοῦσα.

260. μεθορμίσασθαι, i. e. ὥστε μεθ. Thus below v. 442. Σοὶ δ' οὔτε πατρὸς δόμοι, Δύστανε, μεθορμίσασθαι Μόχθων πάρα.

261. Eur. Hipp. 708. Τοσόνδε μοι παράσχετ' ἐξαιτουμένῃ, Σιγῇ καλύπτειν, ἃ 'νθάδ' εἰσηκούσατε.

βουλήσομαι, *I shall be glad*, for βούλομαι: Soph. Œd. T. 1077. τοὐμὸν δ' ἐγὼ, Κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι: Œd. C. 1299. Καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι, Καὶ ταῖνδ' ἀδελφαῖν, καὶ πατρὸς κυοεῖν ἐμοί.

264. Thus all edd. (except Lasc. who has ἐγείματο) and Mss. with Eust. Il. Θ. p. 694. 24=573. 44. Grammarians lay it down as a rule, that γαμεῖν *is applied to a man*, γαμεῖσθαι *to a woman*, which rule is certainly generally observed. Anacreon however in Ammonius has Ἐκεῖνος οὐκ ἔγημεν, ἀλλ' ἐγήματο. The Anti-Atticista in Montfaucon Bibl. Coisl. p. 482. cites from Ἀντιφάνους Ἀσώτοις, ἐγημάμην, spoken by a man of himself. But I agree with Valck. in considering these as used figuratively, in the same sense as Electra says of Ægisthus, Electr. 936. Ὁ τῆς γυναικὸς, οὐχὶ τἀνδρὸς ἡ γυνή. Martial: *uxori nubere nolo meæ*. Perhaps therefore in order to put a similar sarcasm into the mouth of Medea, we may read ἦτ', which evidently could easily be turned into ἢν τ'. On the other hand Medea herself v. 606. uses γαμοῦσα in speaking of herself. We may also read ἥ τ' ἐγήματο, as in 290. τὸν δόντα καὶ γήμαντα καὶ γαμουμένην. *Porson*. The latter reading is adopted by Elmsley, who remarks that the construction is the same as in v. 502. πτωχοὺς ἀλᾶσθαι παῖδας, ἥ τ' ἔσωσά σε, for ἐκείνην τε ἥ. Cf. 751.

265. φόνου Ald. But φόβου *lib. P.*, and, I think, other Mss., certainly C. Thus also the ed. of Lasc. Schol. Soph. Antig. 61. Stobæus p. 308. ed. Grot. The same error had crept into Hec. 245. In the next verse Brunck has edited κακή τ' from the conjecture of Tyrwhitt: κακὴ δ' edd. Mss. Stob. the Scholiast here and on Soph., but there Brunck has tacitly edited κακή τ'. *Porson*.

κακή τ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν·
ὅταν δ' ἐς εὐνὴν ἠδικημένη κυρῇ,
οὐκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα.
Χο. δράσω τάδ'· ἐνδίκως γὰρ ἐκτίσει πόσιν,
Μήδεια, πενθεῖν δ' οὔ σε θαυμάζω τύχας. 270
ὁρῶ δὲ καὶ Κρέοντα τῆσδ' ἄνακτα γῆς
στείχοντα, καινῶν ἄγγελον βουλευμάτων.
Κρ. σὲ, τὴν σκυθρωπὸν καὶ πόσει θυμουμένην
Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν

φόβου πλέα. Æsch. Prom. 721. Πρὸ γε στενάζεις, καὶ φόβου πλέα τις εἶ. Pers. 602. ἤδη πάντα μὲν φόβου πλέα. "The fem. and neuter plur. πλέαι, πλέα, do not come from πλέως, but from the old word πλέος, whence came πλεόν Eur. Alc. 730 (=743. ed. Monk, who has edited πλεών:) and, instead of which Hom. and Hesiod have πλεῖος. Od. Δ. 319. M. 92. Il. Θ. 162." Matth. Gr. Gr. §. 117.

266. "κακὴ τ' ἐς ἀλκὴν, i. q. ἀλκῆς κενή." Elmsl. Before εἰσορᾷν therefore we must again understand κακὴ: Thuc. vi. 38. κακοὶ προφυλάξασθαι. "The infin. is put after many adj. expressing *fitness, ability*, by which a verb following is affected; e. g. δυνατὸς, ἀδύνατος. Thuc. i. 139. Λέγειν τε καὶ πρᾶσσειν δυνατώτατος.—δεινὸς, *strong in any thing, adapted, fitted for any thing*. Eur. Ph. 739. ἐνδυστυχῆσαι δεινὸν εὐφρόνης κνέφας.—ἱκανὸς, *proper, qualified*. Xen. Mem. ii. 9, 4. Ἀρχέδημον πάνυ μὲν ἱκανὸν εἰπεῖν τε καὶ πρᾶξαι.—ἐπιτήδειος, *adapted, suitable*. Herod. ix. 7. τῆς γε ἡμετέρης ἐπιτηδειότατόν ἐστι ἐμμαχέσασθαι τὸ Θριάσιον πεδίον, *campus maxime idoneus, in quo pugna committatur*. Thus also after ἀγαθὸς. The same relation obtains also in many combinations with ῥᾴδιος, χαλεπὸς, &c." Matth. Gr. Gr. §. 532. Horace Od. I. 12. 26. *superare* pugnis *Nobilem*.

"'Ες, *quod attinet ad*: Thuc. i. 1. Οὐ μεγάλα οὔτε κατὰ πολέμους οὔτε ἐς τὰ ἄλλα. Med. 1088. προφέρειν εἰς εὐτυχίαν τῶν γειναμένων." Class. J. 55.

p. 121. See v. 467. 547. Matth. Gr. Gr. §. 578.

267. ἠδικημένη κυρῇ. Soph. Phil. 30. ὁρᾷ καθ' ὕπνον μὴ κατακλιθεὶς κυρῇ. See above v. 26. Matth. Gr. Gr. §. 553.

269. δράσω τάδ': cf. 187. 923. 1015. "δράσον L. δρᾶσον Ald. ἐκτίσῃ Ald. and, I believe, all edd. prior to mine. And thus in every instance in the second persons of the indic. pass., unless where I notice a difference; which is not strange, if you observe, that Lasc. has βούλῃ in v. 864. δοκῇς 956. although it immediately subjoins δοκεῖς." *Porson*.

270. θαυμάσω L. *Porson*. "The fut. is θαυμάσομαι. Æsch. Prom. 475. Τὰ λοιπά μου κλύουσα, θαυμάσει πλέον. See also Eur. Alc. 155. Iph. T. 1318." Elmsl.

273. σὲ, τὴν σκ. The article is frequently used to express vehemence, indignation, or irony: thus Creon addresses Antigone, Soph. Ant. 441. Σὲ δῆ, σὲ τὴν νεύουσαν ἐς πέδον κάρα, Φῄς, ἢ καταρνῇ μὴ δεδρακέναι τάδε; thus Mercury accosts Prometheus, Æsch. Pr. 980. Σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρπικραν, Τὸν ἐξαμαρτόντ' εἰς θεοὺς ἐφημέροις Πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω. See Monk on Eur. Alc. 714. Matth. Gr. Gr. §. 275.

274. "εἶπον for λέγω. Eur. Suppl. 1170. Παισὶν θ' ὑπεῖπον τοῖσδε τοὺς αὐτοὺς λόγους. Hermann with too great refinement turns it by *edictum volo*." Elmsl. "The aor. is put in the sense of the present, even where it cannot be rendered *to be wont*, espe-

φυγάδα, λαβοῦσαν δισσὰ σὺν σαυτῇ τέκνα,
καὶ μή τι μέλλειν, ὡς ἐγὼ βραβεὺς λόγου
τοῦδ' εἰμὶ, κοὐκ ἄπειμι πρὸς δόμους πάλιν,
πρὶν ἄν σε γαίας τερμόνων ἔξω βάλω.
Μη. αἰ αἰ παναλης ἡ τάλαιν' ἀπόλλυμαι·
ἐχθροὶ γὰρ ἐξίασι πάντα δὴ κάλων,
κοὐκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις.
ἐρήσομαι δὲ, καὶ κακῶς πάσχουσ' ὅμως,
τίνος μ' ἕκατι γῆς ἀποστέλλεις, Κρέον;
Κρ. δέδοικά σ', οὐδὲν δεῖ παραμπέχειν λόγους,

cially in the Tragedians. Soph. Aj. 536. Ἐπήνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου. Eur. Or. 1687. Ἰδοὺ μεθίημ' Ἑρμιόνην ἀπὸ σφαγῆς, Καὶ λέκτρ' ἐπήνεσ', ἡνίκ' ἂν διδῷ πατήρ. Soph. El. 668. Ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου Πρώτιστα χρήζω, τίς σ' ἀπέστειλε βροτῶν. In Latin and English the present must be used here; but in Greek the aor. seems here also to retain a sense very nearly related to its proper one, of an action completely finished, in which no alteration can be made, and to be used, in order to express the action completely determined, every doubt as to its truth and unalterableness being removed." Matth. Gr. Gr. §. 506. The 2. aor. εἶπον being the only tense in use from the obsolete ἔπω, its meaning is variable. Elmsl. produces an instance from Aristoph. Eccl. 254. where it is used for the fut. ἐρῶ.

277. *οὐκ ἄπειμι, I will not return:* cf. Eur. Hec. 401.

278. *πρὶν ἄν—βάλω*: see the note on v. 222.

280. *ἐξίᾶσι* L. *Porson.* The latter is the proper reading: *ἐξίασι* is from *ἔξειμι, ἐξίᾶσι* from *ἐξίημι.*

κάλων: Schol. *οἱ ἐχθροὶ ὥρμηνται πάντα τρόπον πρὸς ἡμᾶς· ἀπὸ μεταφορᾶς τῶν οὐριοδρομούντων καὶ χαλώντων πρὸς τὸ πνεῦμα τοὺς ἀρτεμόνας*: Anglice: *crowd all their sail.* "Aristoph. Eq. 753. Νῦν δεῖ σε πάντα δὴ κάλων ἐξιέναι σεαυτοῦ: [i. e. *jam omnis conatus est tentandus:* Damm.] Eur. Herc. F. 833. ἔλαυνε, κίνει, φόνιον ἐξίει κάλων. Tro. 94. ὅτ' ἂν στράτευμ' Ἀργεῖον ἐξίῃ κάλως." Elmsl.

281. *εὐπρ. ἔκβ. a convenient landing, a port to which I can flee for refuge:* a continuation of the metaphor drawn from naval affairs: cf. 260.

282. *εἰρήσομαι* A. L. *λέγουσ'* A. Brunck prefers, *καὶ ξένη περ οὖσ' ὅμως*, without reason, if I judge rightly. Persons in misfortune do not presume to address those in whose power they are with freedom. Thus Hecuba 240. requests permission to ask a question of Ulysses. Wyttenbach also approves of the received reading. *Porson.* See note on v. 500.

284. *περιαμπίσχειν* Ald. and all edd. prior to Brunck's, except that of Lasc., which has *παραμπέσχειν*: *παραμπέχειν A. Flor. παραμπίσχειν B. D. E. περαμπέχειν lib. P. παραμπέχειν* Beck, after Brunck: rightly. Toup (Add. ad Theocr. xxi. 26.) defends the common reading, but not confidently, under the idea that the same rules apply to a liquid before a mute, as to a mute before a liquid. Wyttenbach also p. 55. does not consider it faulty, because he thinks that an anapest may possibly be admitted into the fourth foot. But granting that anapests are not to be violently displaced if all the Mss. agree, yet it is useless to endeavor to retain them, where the majority are adverse. Besides *the tragic writers never admit*

μοι τι δράσης παῖδ' ἀνήκεστον κακόν. 285
μβάλλεται δὲ πολλὰ τοῦδε δείματος.
φὴ πέφυκας, καὶ κακῶν πολλῶν ἴδρις,
πεῖ δὲ, λέκτρων ἀνδρὸς ἐστερημένη.
ύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι,

ore a vowel, either in the same different words, into iambics, s, or, in my opinion, into legi- napestics. Indeed they do not dmission to a verb or a sub- thus compounded even into the s: very rarely an adjective or

In Æsch. Ag. 224. is *περιβίβαστος*. 1457. *περιώδυνος*. In the of Sophocles, Stob. Ecl. p. *μώσι' ἄφυκτά τε μήδεα*. Œd. *περίαλλα*: and this probably es wrote in a very corrupt pas- the Thamyras in Plutarch ii.). thus: *ἔκ τε νόμων, οὓς Θα- περίαλλα μουσοποιεῖ*. But whe- y are the words of Soph. or *περίαλλα* must be read without . The word is used by Aris- aesm. 1070. *Τί ποτ' Ἀνδρομέδα κακῶν Μέρος ἐξέλαχον*; which if taken from the Andromeda ., belongs to an illegitimate as appears from the preceding

Hence also the emendation s on Soph. Œd. T. 1505. *μὴ ἴδῃς* for *μή σφε παρίδῃς* is re- The frequent occurrence of in the comic writers, is an t that the tragic were not at o use it. Unless you rather hat *παρίδῃς* is a gloss upon the ord, read, *μὴ παρά σφ' ἴδῃς*. will say, Euripides himself *ἀγουσιν*. He has, it is true; e Cyclops 686. a satyric dra- which class the laws of tragedy frequently violated, and those dy adopted; which may be y another example. Clemens rinus Strom. v. p. 716. 7. and Præp. Ev. xiii. 13. p. 680. verses of Sophocles, in which *ἐκπεφυσιωμένος* occurs. The iters however would, in my reject this as well as *περιάγουσιν*, and for the same reason. But in the same verses also occur the words *πτίλον*, *ὑπημβρύωσεν*, *ὀλοσχερὴς*, *ἐθόρυντο*, not one of which a tragic writer could have been permitted to use. For *ἐθόρυντο* indeed Clem. Alex. has *ἐθρύπτετο*, but this is an evident gloss. The verses therefore are borrowed from a satyric drama. It may be added, that whenever the tragic writers employ a word compounded with *περί*, they remedy the difficulty by a tmesis: as Bacch. 619. *Τῷδε περὶ βρόχους ἔβαλλε γόναισι καὶ χηλαῖς ποδῶν*: and similarly Tro. 561. in Cornut. de N. D. p. 184. *Κορυφὴ δὲ θεῶν, ὁ περὶ χθόν' ἔχων Φαεινὸς αἰθήρ*. I notice in passing that the verb *ἐμβρυοῦν* and its compounds do not appear in Stephens or Scapula. [The new ed. of the former has supplied the omission.] Hence also it is plain, that the verses cited from the Sisyphus of Euripides by Pseudo-Plut. de Placitis Philos. i. 7. are more correctly attributed to Critias the tyrant by Sext. Empir. adv. Mathem. ix. 54. *Τοιούσδε περιέστησεν ἀνθρώποις φόβου Στοίχους. Porson.* The form *ἀμπέχειν* is found in Æsch. Pers. 849. Prom. 520. but *ἀμπίσχειν* alone in Euripides. Elmsl. therefore writes *παραμπίσχειν* or *παραμπισχεῖν*.

285. *ἀνήκ. κακόν*. Blomf. on Choëph. 509. notices the frequency of this epithet in the Greek writers. Il. O. 217. *Ἴστω τοῦθ' ὅτι νῶϊν ἀνήκεστος χόλος ἔσται*. Theognis 76. *Μή ποτ' ἀνήκεστον, Κύρνε, λάβῃς ἀνίην*. Herod. iii. 154. *ἐωϋτὸν λωβᾶται λώβην ἀνήκεστον*. Xen. Œc. ii. 7. *μή τι ἀνήκεστον κακὸν πάθῃς*.

286. *ξυμβ. κ. τ. λ. many things concur with respect to this apprehension*. On this use of the gen. see Matth. Gr. Gr. §. 316. Eur. Hec. 948.

289. *ἀπειλεῖν Ald. membranæ*: *ἀ-*

τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην
δράσειν τι· ταῦτ' οὖν, πρὶν παθεῖν, φυλάξομαι.
κρεῖσσον δέ μοι νῦν πρός σ' ἀπέχθεσθαι, γύναι,
ἢ μαλθακισθέντ' ὕστερον μέγα στένειν.
Μη. φεῦ, φεῦ· οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,
ἔβλαψε δόξα, μεγάλα τ' εἴργασται κακά.
χρὴ δ' οὔποθ', ὅστις ἀρτίφρων πέφυκ' ἀνήρ,
παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς.

πειλεῖς *B. D. Coll. L.* ἀπειλαῖς Flor. Musgrave has edited from a conjecture of Tyrwhitt, ἀπειλεῖν σ', Brunck from his own, χόλῳ δ' ἀπειλεῖς. But tautologies of this nature do not appear to me very repugnant to the taste of Euripides. Hel. 1059. Βούλει λέγεσθαι, μὴ θανὼν, λόγῳ θανεῖν; which Reiske and Musgr. correct with too great freedom, but Brunck quotes without suspicion on Soph. El. 61. *Porson.* A more appropriate instance of tautology is in Eur. Phœn. 744. Ἔπτ' ἄνδρας αὐτοῖς φασὶν, ὡς ἤκουσ' ἐγὼ, which is cited by Elms. on Eur. Bacch. 770. Κἀκεῖνό φασιν αὐτὸν, ὡς ἐγὼ κλύω.

292. ἀπέχθεσθαι. "It is evident that ἀπεχθέσθαι is the correct accentuation. The present is ἀπεχθάνομαι, the aor. ἀπηχθόμην, as from αἰσθάνομαι and πυνθάνομαι, ᾐσθόμην and ἐπυθόμην." Elmsl.

293. Remark the difference that the change of a letter produces. The ed. of Lascaris has, totally contrary to the sense, σθένειν. *Porson.*

294. οὐ νῦν με πρ. κ. τ. λ. cf. 447. "In l. 1221. ἀλλὰ πολλάκις is omitted. Thus οὐ νεωστὶ Heracl. 485. Οὐδ' ἐγὼ οὐ νῦν πρῶτον, ἀλλ' ἀεὶ ἐπίσταμαι Thuc. vi. 38." Cl. J. 55. p. 121.

Κρέων Lasc. which ought to be admitted, if it were quite certain that the tragic writers always placed a long syllable, when possible, in the end of a senarius. In the next line Stobæus (p. 143. Grot.) has γλῶσσα for δόξα, wrongly as regards the sense, and contrary to the metre. See the note on Hec. 298. *Porson.*

295. εἴργασται: used actively: see Hec. 264. 789. thus below v. 1127. ἠκισμένη has an active sense.

296. χρὴ δ' οὔπ. [ἄνδρα] ὅστις κ. τ. λ. See note on Hec. 759.

297. ἐκδιδάσκεσθαι is used in the peculiar sense of the middle voice. A master διδάσκει a boy; a father who sends him to a master for instruction, διδάσκεται. But these distinctions are not always observed by the poets. *Porson.* "The middle often expresses an action which took place at the command of the subject, or with regard to it, which is expressed in English by *to cause*. Herod. i. 31. Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς, *caused statues to be made*. Διδάσκειν, *to teach*: διδάσκεσθαι, *to cause to be taught*. Thuc. i. 130. of Pausanias: τράπεζαν Περσικὴν παρετίθετο, as Xen. Hier. i. 19, 20." Matth. Gr. Gr. §. 492. c. On the middle voice, see Tate in Mus. Crit. p. 102. Theatre of the Greeks p. 334. Valpy's Greek Gr. p. 36.

ἐκδιδάσκεσθαι σοφούς. "The construction of the verbs *to make* &c. is followed by διδάσκειν, παιδεύειν, τρέφειν, *to educate one, to bring one up to any thing*. Eur. El. 379. ἀλλ' ἔχει νόσον Πενία· διδάσκει δ' ἄνδρα χ' ἡ χρεία σοφὸν, *makes him wise*. Heracl. 576. δίδασκέ μοι Τοιούσδε τούσδε παῖδας, εἰς τὸ πᾶν σοφοὺς, Ὥσπερ σύ. Plat. Menon. p. 376. Οὐκ ἀκήκοας, ὅτι Θεμιστοκλῆς Κλεόφαντον τὸν υἱὸν ἱππέα μὲν ἐδίδαξατο ἀγαθὸν, *made him be brought up a good rider*. Soph. Œd. C. 919. Καί τοί σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν." Matth. Gr. Gr. §.

χωρὶς γὰρ ἄλλης, ἧς ἔχουσιν ἀργίας,
φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.
σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ,
δόξεις ἀχρεῖος κοὐ σοφὸς πεφυκέναι·
τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον
πρείσσων νομισθεὶς, λυπρὸς ἐν πόλει φανεῖ.
ἐγὼ δὲ καὐτὴ τῆσδε κοινωνῶ τύχης·
σοφὴ γὰρ οὖσα, τοῖς μὲν εἶμ' ἐπίφθονος,
τοῖς δ' αὖ προσάντης· εἰμὶ δ' οὐκ ἄγαν σοφή.

414. The phrase may be explained as elliptical: **παῖδας ἐκ.** (**ὥστε εἶναι**) **σοφούς.**

298. Brunck has edited **ἀλκῆς** from the Ms. A., which he explains by **χωρὶς ἀλκῆς ὄντες**, and then joins **φθόνον** with **ἀργίας.** But **ἄλλης** is preserved by Aristot. Rhet. ii. 21. who also has **ἀνδρῶν** for **ἀστῶν.** **Αὐτῆς** may also be read for **ἄλλης.** Otherwise **ἄλλης** must be taken **πλεοναστικῶς**, instances of which I think that I have met with in Eur. For **ἀργίας** Wyttenbach proposes **εἰρίας**, which is plausible. *Porson.* "A similar collocation is found in Soph. El. 763. **μέγιστα πάντων ὧν ὕπωπ' ἐγὼ κακῶν.** **Ἄλλος** is used pleonastically in Soph. Œd. T. 7. **Ἀγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα, Ἄλλων ἀκούειν.** Plato Symp. 191. **Ἀπέθνησκον ὑπὸ τοῦ λιμοῦ καὶ τῆς ἄλλης ἀργίας, διὰ τὸ μηδὲν ἐθέλειν χωρὶς ἀλλήλων ποιεῖν.**" Elmsl. "Euripidis verba sunt sanissima et **ἑλληνικώτατα.** Conf. Aristoph. Ran. 1154. **χωρὶς γὰρ ἄλλης ξυμφορᾶς ἐλήλυθε.** Demosth. 367. **Καὶ μήν, ὅτι χωρὶς τῆς ἄλλης ἰσχύος καὶ ἀδοξίας, ἣν τὰ πεπραγμένα ἔχει, καὶ μεγάλοι κίνδυνοι περιεστᾶσιν ἐκ τούτων τὴν πόλιν, ῥᾴδιον δεῖξαι.**" Jacobs. Anthol. Pal. 973. The line may be rendered: *For besides the incapacity which they otherwise have:* the adverbial sense of the adj. is too common to require instances.

299. **ἀλφάνουσι.** This word occurs in no other passage of the tragedians. It is found in some fragments of comic writers preserved by Suidas. Another form **ἄλφω** is used by Homer.

300. **σοφὰ** most edd. and Mss. But Ms. B. and ed. Lasc. **ἔπη.** My belief is, that this reading originated in the *curæ secundæ* of Eur. himself. For our author being **εὐεπίφορος εἰς τὸ σοφὸς**, this failing could not escape his old enemy. Aristophanes therefore introduces Mnesilochus, the father-in-law of Eurip., thus arguing, Thesm. 1141. **Σκαιοῖσι γάρ τοι καινὰ προσφέρων σοφὰ, Μάτην ἀναλίσκοις ἄν.** Euripides therefore, feeling this sarcasm, seems to have changed **σοφὰ** into **ἔπη.** See below on v. 1314. *Porson.*

302. **ποικίλον**, *intricate, abstruse, curious, artful:* properly applied to embroidery: Eur. Andr. 929. **Σοφῶν, πανούργων, ποικίλων λαλημάτων.** Soph. Œd. C. 762. **μηχάνημα ποικίλον.** The Lat. word *varius* is also applied to the mind: Sallust. B. J. 5. Animus audax, subdolus, *varius.* See Blomf. Gl. Æsch. Pr. 316. "Thuc. vi. 16. **Οἶδα δὲ, ὅσοι ἔν τινος λαμπρότητι προέσχον, ἐν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας.**" Cl. J. 55. p. 121.

305. After this verse followed **τοῖς δ' ἡσυχαία, τοῖς δὲ θατέρου τρόπου,** transferred hither from v. 804. In 306. Musgr. conjectures, but not happily, **λῆμα, κοὐκ**, for **εἰμὶ δ' οὐκ.** The words, as edited, are those of Medea speaking modestly of herself and designedly depreciating her own abilities. *Porson.* See Hec. 1167.

306. **προσάντης**: see v. 382. Hesych. **σκληρὸς, ἐναντίος, δυσχερὴς, ἐχθρὸς, ἀηδής.** Its primary meaning is

σὺ δ' οὖν φοβεῖ με, μή τι πλημμελὲς πάθῃς.
οὐχ ὧδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον,
ὥστ' εἰς τυράννους ἄνδρας ἐξαμαρτάνειν.
σὺ γὰρ τί μ' ἠδίκηκας; ἐξέδου κόρην
ὅτῳ σε θυμὸς ἦγεν· ἀλλ' ἐμὸν πόσιν
μισῶ· σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.
καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν·
νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα
ἐᾶτέ μ' οἰκεῖν· καὶ γὰρ ἠδικημένοι
σιγησόμεσθα, κρεισσόνων νικώμενοι.
Κρ. λέγεις ἀκοῦσαι μαλθάκ', ἀλλ' εἴσω φρενῶν
ὀρρωδία μοι, μή τι βουλεύσῃς κακόν.

acclivis, arduus, difficilis ascensu.

307. πλημμελὲς, derived by the Grammarians from πλὴν and μέλος, is literally *out of tune, grating, discordant:* Lat. *absonus:* metaphorically *injurious, hurtful, offensive.* There is however no other compound of πλὴν analogous to it.

308. οὐχ ὧδ' ἔχει μοι, *I am not so circumstanced:* 506. ἔχει γὰρ οὕτω: 721. οὕτω δ' ἔχει μοι. Soph. Œd. C. 599. Οὕτως ἔχει μοι.

310. ἐξέδου, *you have married your daughter.* "The active voice is more usual in this signif.: ἐξέδωκας Eur. Suppl. 133. ἐκδώσειν Iph. A. 132. 687. 729. El. 249. ἐκδοῦναι Iph. A. 736. 964. The middle voice is found in Herod., Plato, Demosthen., Plut." Elmsl.

312. οἶμαι, Angl. *I suppose, no doubt:* Eur. Hipp. 363. ψυχρὰν μὲν, οἶμαι, τέρψιν: (see Monk's note:) 581. Καὶ τῷ μὲν, οἶμαι, δρῶν τάδ' οὐ φρονεῖν δοκῶ. The Lat. verb *credo* is used parenthetically with the same ironical force: Æn. vii. 297. at, *credo*, mea numina tandem Fessa jacent, odiis aut exsaturata quievi: x. 29. equidem, *credo*, mea vulnera restant.

314. τὴν δὲ δὴ Ald. τήνδε δὲ A. L. and probably others. But it may suffice to notice once for all, that the clear testimony of two Mss. possesses more weight in establishing a reading, than the tacit consent of a hundred in defending one already admitted. *Porson.* Elmsley in Eur. Heracl. 1026. corrects τήνδε δὲ πτόλιν for τήνδε δὴ πτ. See Brunck on Apoll. Rh. ii. 1155.

315. 316. ἠδικημένοι, νικώμενοι. On this use of the masc. by a female see Hec. 509.

316. κρεισσ. νικ., *subaud.* ὑπό: Soph. Aj. 1353. τῶν φίλων νικώμενος. Aristoph. Nub. 185. Τί δῆτ' ἐρεῖς, ἢν τοῦτο νικηθῇς ἐμοῦ; See Bos Ellips. Gr.

317. Dawes (M. Cr. 100.) cites ἀκούειν, but no alteration is necessary. *Porson.* "The infin. is particularly frequent after adjectives. Il. K. 437. θεῖειν ἀνέμοισιν ὁμοῖοι, for κατὰ τὸν δρόμον. Eur. Iph. A. 275. κατειδόμαν πρύμνας σῆμα ταυρόπουν ὁρᾷν, πάροικον Ἀλφεόν: 318. ὁμὸς, οὐχ ὁ τοῦδε, μῦθος κυριώτερος λέγειν, *potior dictu.* Theocr. ii. 20. λευκοτέρα παικτᾶς ποτιδεῖν. Horace Od. iv. 2. *niveus videri.* Particularly after ῥᾴδιος, χαλεπός." Matth. Gr. Gr. §. 534. b. See 266. 321.

318. βουλεύσῃς. "Eurip. wrote, if I mistake not, μή τι βουλεύῃς κακόν. The sense of this verse is not the same as of v. 37. δέδοικα δ' αὐτὴν, μή τι βουλεύσῃ νέον. For there the nurse fears lest Medea should do some mischief *at a future time.* Here Creon suspects that she is *at that moment* plot-

τοσῷδέ γ' ἧσσον ἢ πάρος πέποιθά σοι.
γυνὴ γὰρ ὀξύθυμος, ὡς δ' αὔτως ἀνὴρ,
ῥᾴων φυλάσσειν, ἢ σιωπηλὸς σοφός.
ἀλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε·
ὡς ταῦτ' ἄραρε, κοὐκ ἔχεις τέχνην, ὅπως
μενεῖς παρ' ἡμῖν, οὖσα δυσμενὴς ἐμοί.
Μη. μὴ πρὸς σὲ γούνων, τῆς τε νεογάμου κόρης.

ing something, and speaking differently from her thoughts." Elmsl. Schæfer connects εἴσω φρενῶν with βουλεύσῃς.

319. τοσῷδέ γ' ἧσσον [νῦν] ἢ πάρος: Phœn. 913. Βούλει συ μέντοι [νῦν], κοὐχὶ βουλήσει τάχα. See Hec. 28.

320. αὖτως Lasc. Ald. and other edd. *Porson.* "This I consider right; for the accent shows that it is not derived from αὐτὸς, but from αὖτη, as οὗτως from οὗτος. Hermann (Diss. de Pron. αὐτὸς §. xv.) observes that οὕτως signifies *sic*, αὔτως *hoc ipso modo, in like manner.*" Elmsl.

321. ῥᾴων φυλάσσειν Schol. ἀντὶ τοῦ φυλαχθῆναι καὶ τηρηθῆναι· ἐνεργητικὸν ἀντὶ παθητικοῦ· τοῦτο δὲ ἔθος ἐστὶ τοῖς Ἀττικοῖς. See similar instances in the note on v. 317. Dawes M. Cr. 100. quotes Hom. Il. Ω. 243. Ῥηΐτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔασθε Κείνου τεθνειῶτος ἐναιρέμεν. Il. Μ. 63. Ἡ δὲ μάλ' ἀργαλέη περάαν· σκόλοπες γὰρ ἐν αὐτῇ. Thus we say indifferently *easier to guard against* and *to be guarded against.*

322. Brunck and Beck have adopted the conjecture proposed by Valck. on Phœn. 497. λόγους πλέκε, which is doubtless elegant, but I consider the received reading the true one. *Porson.* Elmsley shows that it is also more suitable to the sense: μὴ λόγους πλέκε would imply *speak straight forward*, μὴ λόγους λέγε is *say no more, without more words.*

323. ἄρηρε Ald. ἄραρε A. L. Χ. Π. 1264. *Porson.* ἄρᾱρε belongs to the class of Dorisms noticed by Porson on Eur. Or. 26. 1323. It occurs again vv. 416. 743. also ἀρᾱρότως v. 1189. " Eur. Andr. 254. Ὡς τοῦτ' ἄραρε, κοὐ μενῶ πόσιν μολεῖν." Elmsl.

324. μένῃς L. *Porson.* "Both readings seem good. But where Mss. differ, the future is preferable." Elmsl. Eur. Hipp. 600. Οὐκ ἐστ' ἀκούσας δεῖν' ὅπως σιγήσομαι.

325. μὴ πρὸς γονάτων Ald. I have edited from L. μὴ πρὸς σὲ γούνων, concerning which form I have spoken on Phœn. 866. This form of adjuration, although well known, has been corrupted in several instances by the copyists, as in Soph. Trach. 436. Apoll. Rh. iii. 985. which are corrected by Brunck. Alcest. 281. Μὴ πρὸς τῶν θεῶν τλῇς με προδοῦναι, Ἀλλ' ἀνατόλμα. Musgrave effectually obviates the hiatus by inserting a verse from the Mss. Μὴ πρὸς παίδων, οὓς ὀρφανιεῖς. But two, although slight errors, remain. For I cannot believe that the compound ἀνατολμῶ was in existence among the Greeks. The edition of Lasc. rightly gives Ἀλλ' ἄνα, τόλμα. Ἀλλ' ἄνα is a Homeric phrase, used also by Soph. Aj. 194. *The tragic writers moreover in that form of adjuration never add the article: the comic writers at their option either add or omit it, but more frequently add it.* Since therefore Lascaris omits τῶν, what is more evident, than that we should read, Μὴ πρὸς σὲ θεῶν τλῇς με προδοῦναι? *Porson.* Elmsley, with some reason, objects to Porson's substitution of γούνων for γονάτων, because it is not found in any instance, whereas γονάτων and γουνάτων are of frequent occurrence; and γοῦνα and γούνων would naturally have been preferred on metrical grounds as affording a disyllabic foot instead of a trisyllabic.

Κρ. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ.
Μη. ἀλλ' ἐξελᾷς με, κοὐδὲν αἰδέσει λιτάς;
Κρ. φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς.
Μη. ὦ πατρὶς, ὡς σοῦ νάρτα νῦν μνείαν ἔχω.
Κρ. πλὴν γὰρ τέκνων, ἔμοιγε φίλτατον πόλις.
Μη. φεῦ, φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα.
Κρ. ὅπως ἂν, οἶμαι, καὶ παρασταῖεν τύχαι.
Μη. Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἴτιος κακῶν.
Κρ. ἕρπ', ὦ ματαία, καί μ' ἀπάλλαξον πόνων.
Μη. πόνος μέν· ἡμεῖς δ' οὐ πόνῳ κεχρήμεθα;

μὴ πρὸς σὲ γ., i. e. [ἱκετεύω] σὲ πρὸς γ., μὴ [ἐξελάσῃς με:] cf. 849. Eur. Andr. 892. Ἀγαμέμνονος παῖ, πρὸς σὲ τῶνδε γουνάτων, Οἰκτειρον ἡμᾶς: Hipp. 601. Ναὶ πρὸς σὲ τῆς σῆς δεξιᾶς εὐωλένου: 603. Ὦ πρὸς σὲ γονάτων, μηδαμῶς μ' ἐξεργάσῃ. Virg. Æn. iv. 314. *per ego has lacrymas* dextramque tuam te——Oro: x. 369. *per vos* et fortia facta, Per ducis Evandri nomen, devictaque bella,—Fidite ne pedibus. Terence Andr. iii. 3. 6. *Per te Deos oro*, et nostram, amicitiam, Chreme. See other examples in Monk's note on Hipp. l. c.

326. ἀναλοῖς: "ἀναλίσκω, *I consume*. The tenses, except the pres. and imperf., are derived from ἀναλόω, which occurs also in the pres. and imperf. in the old Attic writers. Æsch. S. c. Th. 819. Eur. Med. 326. Thuc. ii. 24. iii. 81. vi. 12. viii. 45. fut. ἀναλώσω, aor. ἀνάλωσα, perf. ἀνάλωκα, ἀνάλωμαι, aor. pass. ἀναλώθην. Since the second α in this verb is already long, it receives no augment in the old Attic writers." Matth. Gr. Gr. §. 222. Soph. Aj. 1049. Τίνος χάριν τοσόνδ' ἀνάλωσας λόγον;

328. This v. and 330. afford instances of the elliptical use of γὰρ, which has been before noticed v. 254: supply *μάλιστα*, and *οὐδὲν θαυμαστόν*.

331. Compare the chorus on this subject v. 627. sqq.

332. ὅπως ἂν κ. τ. λ. Buchanan: *Perinde, opinor, res uti sese* Schol. μὴ καταμέμφον τοὺς ἔρωτα ὅτε γὰρ ἀγαθόν τι ποιοῦσιν, ἔσθ' κακὸν, ὡς ἂν ἡ τύχη παραγένοιτο *cording to circumstances.* "Ὅ is used in the same sense by Eu Tro. 1052. ΕΚ. Οὐκ ἔστ' ἔραστ τις οὐκ ἀεὶ φιλεῖ. ΜΕ. Ὅπως ἂ τῶν ἐρωμένων ὁ νοῦς." Elmsl.

333. This order of the words to be required from Iph. A. 903. is now read, ὃς κακῶν τῶνδ' Athen. iv. p. 156. F. εἶτα πάλιν προσηνέχθησαν ὕξει βεβρεγμένοι· Διϊτρεφὴς δραξάμενος ἔφη, Ζεῦ, θοι σε τῶνδ' ὃς αἴτιος φακῶν. καὶ ἐξῆς ἀνεβόησε, Φακός σε δαίμων κ κὴ τύχη λάβοι. Hence at lea gain a line of Euripides: Κα δαίμων καὶ κακὴ τύχη λάβοι. Po

334. ἔρρ' is conjectured by on Hipp. 973. from v. 1343. play: but Brunck properly d ἕρπε, remarking, that Creon is tious, but Jason enraged. *Porso* 404. 1240.

335. Mss. and, I believe, al before Brunck, read πονοῦμεν κοὐ πόνων κεχρήμεθα: he adopt very certain conjecture of Musg propriately comparing Orest. 16 τλῆμον Ἑλένη, τἀμὰ δ' οὐχὶ τλή Not less apposite is Hec. 1246. ἀ τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δ Beck has given πόνοι and the r Brunck. *Porson.*

ἐξ ὀπαδῶν χειρὸς ὠσθήσει βίᾳ.
δῆτα τοῦτό γ', ἀλλά σ' αἰτοῦμαι, Κρέον.
ον παρέξεις, ὡς ἔοικας, ὦ γύναι.
ξούμεθ'· οὐ τοῦθ' ἱκέτευσά σου τυχεῖν.
οὖν βιάζει, κοὐκ ἀπαλλάσσει χθονός;
ν με μεῖναι τήνδ' ἔασον ἡμέραν,
μπερᾶναι φροντίδ', ᾗ φευξούμεθα,
τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατὴρ
τροτιμᾷ μηχανήσασθαι τέκνοις.
ε δ' αὐτούς· καὶ σύ τοι παίδων πατὴρ
ις· εἰκὸς δ' ἐστὶν εὔνοιάν σ' ἔχειν·
ὶ γὰρ οὔ μοι φροντὶς, εἰ φευξούμεθα,
δὲ κλάω ξυμφορᾷ κεχρημένους.
τα τοὐμὸν λῆμ' ἔφυ τυραννικόν·
ενος δὲ πολλὰ δὴ διέφθορα.

commonly. Brunck from
: correctly, in my opi-
are certainly many verbs
hose fut. middle have a
ication, but I do not re-
ve seen ὠθήσομαι in this
ντες occurs in Cycl. 279.
160. *Porson.*
ῆτα. "An usual formula
itions. Aristoph. Nub.
, ἱκετεύω σ', ἐνθάδ', ἀλλ'
ἢ, Χαμαί μ' ἔασον αὐτὰ
τίσαι." Elmsl. Schæfer
ne line: μὴ δῆτα· τοῦτό γ'
οῦμαι, Κρέον: τοῦτο, sc.
μέραν. See Hec. 391.
ν παρέξεις. Eur. Or. 276.
φέχων παρθένῳ νόσοις ἐ-
. i. 155. Οὐ παύσονται οἱ
ισι, πρήγματα παρέχοντες
οντες. Ter. Eun. iv. 3,
n quem dedisti nobis, quas
! *what trouble he gave!*
ise differs from the Greek
the plur. for the sing.
as you seem likely, for
Heracl. 681. ταυτὰ γὰρ
Φίλοις παρόντες, ὡς ἔοιγ-
: Iph. A. 847. μνηστεύω
γάμους Οὐκ ὄντας, ὡς εἴξασιν.

339. φευξούμεθ'. "The Dorians used the circumflex in the fut., in —σω (—ξω, —ψω), in the active and middle. This Doric form moreover is used by the Attics in some verbs, as πλευσοῦμαι Dem. p. 1222. Thuc. iv. 13. vii. 64. χεσοῦμαι from χέζω, νευσοῦμαι from νέω Xen. Anab. iv. 3, 12. κλαυσούμεθα from κλαίω Arist. Pac. 1081. φευξεῖται Plut. 496." Matth. Gr. Gr. §. 180.

347. τοὐμοῦ. The pron. possessive is frequently used for the personal: 313. Καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν: 737. τἀμὰ μὲν γὰρ ἀσθενῆ, τοῖς δ' ὄλβος ἐστὶ καὶ δόμος τυραννικός: Orest. 290. ὅταν δὲ τἄμ' ἀθυμήσαντ' ἴδῃς: Iph. T. 1057. καὶ τἄμ' ἐν ὑμῖν ἐστιν, ἢ καλῶς ἔχειν, Ἢ μηδὲν εἶναι καὶ στερηθῆναι πάτρας. Soph. Trach. 1069. ὡς εἰδῶ σάφα, Εἰ τοὐμὸν ἀλγεῖς μᾶλλον ἢ κείνης. See Schæf. in Bos Ell. Gr. p. 107.

350. αἰδούμενος, *through regard for the feelings of others, by being compassionate*, Eur. Hec. 286. Ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με, Οἰκτειρον.

διέφθορα, in its middle sense, *I have*

καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι,
ὅμως δὲ τεύξει τοῦδε· προὐννέπω δέ σοι,
εἴ σ' ἡ 'πιοῦσα λαμπὰς ὄψεται θεοῦ
καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονὸς,
θανεῖ· λέλεκται μῦθος ἀψευδὴς ὅδε.
νῦν δ', εἰ μένειν δεῖ, μίμν' ἔθ' ἡμέραν μίαν·
οὐ γάρ τι δράσεις δεινὸν, ὧν φόβος μ' ἔχει.

Χο. δύστανε γύναι,
φεῦ, φεῦ, μελέα τῶν σῶν ἀχέων.
ποῖ ποτε τρέψει; τίνα προξενίαν,
ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν
ἐξευρήσεις;
ὡς εἰς ἄπορόν σε κλύδωνα θεὸς,

injured myself: elsewhere it is used actively: Hipp. 1018. εἰ μὴ τὰς φρένας διέφθορε Θνητῶν, ὅσοισιν ἀνδάνει, μοναρχία.

351. ὁρῶ μὲν ἐξ., *video me errare:* Thuc. vii. 47. ἐώρων οὐ κατορθοῦντες, *se non secunda fortuna uti.* See Matth. Gr. Gr. §. 547.

353. Ennius: *Si te secundo lumine hic offendero, Moriere.* ἡπιοῦσα L. *Porson.* "Cic. pro Rabirio c. 11. Nemo nostrum ignorat, etiamsi experti non sumus, consuetudinem regiam. Regum autem hæc sunt imperia, *animadverte, et dicto pare;* et, *præter rogitatum si quippiam;* et illæ minæ, *si te secundo lumine hic offendero, moriere.* Idem ad Att. vii. 26. Cæsaris interdicta, *si te secundo lumine hic offendero,* respuuntur." Elmsl. Porson on Phœn. 1651. observes, that ἐπιοῦσα ἡμέρα being a prosaic expression, the tragic poets vary it by a circumlocution: as in this passage, ἡ 'πιοῦσα λαμπὰς θεοῦ. Rhes. 331. πέποιθα· δείξει τοὐπιὸν σέλας θεοῦ. The latter example illustrates the use of θεὸς for *the sun:* as in Orest. 1023. φέγγος εἰσορᾷν θεοῦ. Soph. Trach. 145. θάλπος θεοῦ. In Alc. 738. the article is added: Φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ.

355. ἀψευδὴς, Mss. Par. ed. Lasc. οὐ ψευδὴς Ald. *Porson.* "For ἀψευδῶς. Thus Young: Who can take Death's portrait *true?* Juven. i. 10. *furtivæ:* Soph. Phil. 9." Class. J. 55. p. 122.

356. ἐφ' edd. Mss. Χ. Π. 225. I have changed a letter, to effect an agreement with similar passages 341. 374. 390. In v. 390. ἔτι Χ. Π. 888. Aristoph. Lysistr. 767. Καὶ προσταλαιπωρήσατ' ἔτ' ὀλίγον χρόνον. Thus Kuster, correctly. Brunck's reading, Καὶ προσταλαιπωρήσατέ γ', ought to be rejected, even if found in a thousand Mss. *Porson.*

357. Hor. Epod. i. 18. Qui (metus) major absentes *habet.* Cf. 591.

361. χθόνα σωτῆρα: σωτὴρ is joined to a fem. noun in Soph. Œd. T. 80. εἰ γὰρ ἐν τύχῃ γέ τῳ Σωτῆρι βαίη. Æsch. Ag. 673. τύχη δὲ σωτὴρ ναῦν στελοῦσ' ἐφέζετο: S. c. Th. 210. Πειθαρχία γάρ ἐστι τῆς εὐπραξίας Μήτηρ, γύναι, σωτῆρος.

σωτῆρα (ἐκ) κακῶν: Eur. Heracl. 640. Ὦ φίλταθ', ἥκεις ἆρα νῷν σωτὴρ βλάβης; The same ellipse is found with the verb: Eur. Or. 770. μολόντι δ' ἐλπὶς ἐστι σωθῆναι κακῶν.

363. κλύδωνα—κακῶν: Eur. Hipp. 824. Κακῶν δ', ὦ τάλας, πέλαγος εἰσ-

Μήδεια, κακῶν ἐπόρευσε.

Μη. κακῶς πέπραχται πανταχῇ· τίς ἀντερεῖ; 365
ἀλλ' οὔτι ταύτῃ ταῦτα, μὴ δοκεῖτέ πω·
ἔτ' εἴσ' ἀγῶνες τοῖς νεωστὶ νυμφίοις,
καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.
δοκεῖς γὰρ ἄν με τόνδε θωπεῦσαί ποτ' ἄν,
εἰ μή τι κερδαίνουσαν ἢ τεχνωμένην; 370
οὐδ' ἂν προσεῖπον, οὐδ' ἂν ἡψάμην χεροῖν.
ὁ δ' εἰς τοσοῦτον μωρίας ἀφίκετο,
ὥστ' ἐξὸν αὐτῷ τἄμ' ἐλεῖν βουλεύματα
γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν
μεῖναί μ', ἐν ᾗ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς 375
θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν.
πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ὁδούς,
οὐκ οἶδ' ὁποίᾳ πρῶτον ἐγχειρῶ, φίλαι·
πότερον ὑφάψω δῶμα νυμφικὸν πυρί,
ἢ θηκτὸν ὧσω φάσγανον δι' ἥπατος, 380
σιγῇ δόμους εἰσβᾶσ', ἵν' ἑστρῶται λέχος*
ἀλλ' ἕν τι μοι πρόσαντες· εἰ ληφθήσομαι

ορῷ Τοσοῦτον, ὥστε μήποτ' ἐκνεῦσαι πάλιν, Μηδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς. For more instances of this metaphor see Monk's note; who cites from Hamlet Act. III. Sc. 1. Or to take arms against *a sea of troubles*, And by opposing end them.

366. ἀλλ' οὔτι ταύτῃ [δόξῳ] ταῦτα [ἀποβήσεται:] "Eur. Hipp. 41. ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν: Æsch. Pr. 510. Οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος Κρᾶναι πέπρωται: Aristoph. Eq. 839. Οὐκ, ὠγαθοί, ταῦτ' ἐστί πω ταύτῃ, μὰ τὸν Ποσειδῶ. Ennius ap. Cic. de N. D. III. 26. *Nequaquam istue istac ibit.*" Elmsl. Catull. 14, 16. *Non, non hoc tibi, salse, sic abibit.*

369. θωπεῦσαι ποτ' ἄν Lasc. Ald. The second ἄν, which Ald. and Lasc. retain, Musgr. has improperly erased on the authority of the Mss. *A. D. Eurip. Med. Colt. Flor.* Brunck's *membranæ* omit both. *Porson.*

370. εἰ μή τι κ. "Εἰ is generally omitted in this constr. Eur. Hipp. 1331. Ἐκεῖ, σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη, Οὐκ ἄν ποτ' ἦλθον εἰς τόδ' αἰσχύνης ἐγώ: i. e. εἰ μὴ ἐφοβούμην." Elmsl.

373. ἐξὸν αὐτῷ: when it was in his power: on this use of a neut. part., see Hec. 118. So παρὸν below v. 449.

381. Valck. and Pierson consider this verse as spurious, but I rather adopt the opinion of Brunck; I have therefore retained it here, but rejected it above after v. 40. *Porson.* On the metre of this verse see the note on v. 221.

382. πρόσαντες: Eur. Or. 788. Κεῖνό μοι μόνον πρόσαντες: see v. 806. Cf. Eur. Iph. T. 100. ἦν δ' ἀνολόγοντες

δόμους ὑπερβαίνουσα καὶ τεχνωμένη,
θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.
κράτιστα τὴν εὐθεῖαν, ἣ πεφύκαμεν
σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἑλεῖν.
εἶεν. καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;
τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους
ξένος παρασχὼν, ῥύσεται τοὐμὸν δέμας;
οὐκ ἔστι· μείνασ' οὖν ἔτι σμικρὸν χρόνον,
ἢν μέν τις ἡμῖν πύργος ἀσφαλὴς φανῇ,
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον·
ἢν δ' ἐξελαύνῃ ξυμφορά μ' ἀμήχανος,
αὐτὴ ξίφος λαβοῦσα, κεἰ μέλλω θανεῖν,

πύλας Ληφθῶμεν, εἰσβάσεις τε μηχανώμενοι, Θανούμεθ'.

385. κράτιστα [κατὰ] τὴν εὐθεῖαν [ὁδόν.] On κράτιστα for κράτιστον, see Hec. 1089. So ξύγγνωστ' v. 491. 701.

386. σοφαί. "We certainly were mistaken, to suppose that Porson had forgotten his own rule in allowing σοφαὶ to stand. [See Hec. 509.] And yet in preferring σοφοὶ as the better reading, we had strong grounds to go upon. For Medea speaks of herself not merely as one woman of many that were clever at mischief in general, but as surpassing all other women in the particular skill of poisons and drugs. Nor is it in the manner of Eurip. to write, σοφαὶ πεφύκαμεν, so nakedly and unpreparedly, for *We* WOMEN *are expert*, without the word γυναῖκες somewhere in the sentence. See Med. 233. 408—9. 885—6." J. Tate in Mus. Crit. p. 329. These arguments are conclusive in favour of σοφοὶ, which Elmsley also defends, observing that if the female sex in general had been alluded to, δόλοις, τέχναις, μηχαναῖς, or something similar would have been specified, but that the magic art was peculiarly ἡ εὐθεῖα ὁδὸς to Medea. This reasoning however is not satisfactory, because women are throughout the classical writers celebrated for that art, which Pliny l. 25. c. 2. calls *feminarum scientiam*. Ovid Her. xii. 167. (Medea Jasoni,) Ipsi me cantus, herbæque, artesque relinquunt? Nil Dea, nil Hecates sacra potentis agunt?

κτανεῖν Ald. ἑλεῖν Lasc. and most Mss. *Porson*. The former is a gloss upon the latter: in Iph. T. 823. Elmsl. would read ἑλὼν for κτανών.

387. καὶ δὴ τ., *and accordingly they are dead*, i. e. *suppose that they are dead, fac mortuos esse:* see below 1104. Eur. Hipp. 1011. Æsch. Eum. 883. Herod. vii. 10, 2. Καὶ δὴ καὶ συνήνεικε ἤ τοι κατὰ γῆν ἢ καὶ κατὰ θάλασσαν ἐσσωθῆναι, ἢ καὶ κατ' ἀμφότερα.

388. ἐχεγγύους: Hesychius: πιστοὺς, βεβαίους, ἐξ αὐτῶν ἔχοντας τὴν ἐγγύην: the same as φερέγγυος: Herod. vii. 49. Οὔτε γὰρ τῆς θαλάσσης ἐστὶ λιμὴν,—ὅστις—φερέγγυος ἔσται διασῶσαι τὰς ναῦς. See Blomf. Gl. Æsch. S. c. Th. 392.

389. X. Π. 887. δέμας τόδε, elegantly; but I am unwilling to make any alteration on this sole authority. *Porson*. Cf. 531.

394. κεἰ μέλλω θανεῖν. Porson on Eur. Or. 922. observes that μέλλω is properly construed with the aor., referring to v. 1594. of that play, μέλλω κτανεῖν σοῦ θυγατέρ', εἰ βούλει μαθεῖν: Æsch. Prom. 629=646. Μήτοι με

κτενῶ σφε· τόλμης δ' εἶμι πρὸς τὸ καρτερόν.
οὐ γὰρ, μὰ τὴν δέσποιναν, ἣν ἐγὼ σέβω
μάλιστα πάντων, καὶ ξύνεργον εἰλόμην,
Ἑκάτην, μυχοῖς ναίουσαν ἑστίας ἐμῆς,
χαίρων τις αὐτῶν τοὐμὸν ἀλγυνεῖ κέαρ.
πικροὺς δ' ἐγώ σφι καὶ λυγροὺς θήσω γάμους,
πικρὸν δὲ κῆδος, καὶ φυγὰς ἐμὰς χθονός.
ἀλλ' εἶα, φείδου μηδὲν, ὧν ἐπίστασαι,
Μήδεια, βουλεύουσα καὶ τεχνωμένη.
ἔρπ' εἰς τὸ δεινόν· νῦν ἀγὼν εὐψυχίας·
ὁρᾷς ἃ πάσχεις; οὐ γέλωτα δεῖ σ' ὄφλειν
τοῖς Σισυφείοις, τοῖς τ' Ἰάσονος γάμοις,
γεγῶσαν ἐσθλοῦ πατρὸς, Ἡλίου τ' ἄπο.
ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν
γυναῖκες, εἰς μὲν ἔσθλ' ἀμηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται.

Χο. ἄνω ποταμῶν ἱερῶν στροφὴ α'.

κρύψῃς τοῦθ' ὅτερ μέλλω παθεῖν. The other tenses to which μέλλω is joined are the prea. and the fut. See Matth. Gr. Gr. §. 502.

395. Eur. Heracl. 562. Ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἶμ' ἐγώ. See below 404. Eur. Hec. 513.

396. Toup on Longinus c. xvi. has noticed this passage as ridiculed by Eupolis: Οὐ γὰρ, μὰ τὴν Μαραθῶνι τὴν ἐμὴν μάχην, Χαίρων τις αὐτῶν τοὐμὸν ἀλγυνεῖ κέαρ. *Porson.*

398. ἑστίας ἐμῆς. See Monk on Eur. Alc. 163.

399. χαίρων, *with impunity.* Soph. Œd. T. 363. Ἀλλ' οὔ τι χαίρων δίς γε τημοσὶ ἁρεῖς. The reverse of this is κλάων: Eur. Hipp. 1089. κλάων τις αὐτῶν ἆρ' ἐμοῦ γε θίξεται; Heracl. 271. κλάων ἆρ' ἄψει τῶνδε.

400. Brunck has given from his *membranæ* σφι for σφιν. *Porson.* Elmsley prefers σφιν, which, he remarks, is in many instances necessary to the metre, but σφι in no one.

401. φυγὰς ἐμὰς [ἐκ] χθονός: see above v. 361.

402. ἀλλ' εἶα: see vv. 816. 1237.

404. Virg. Æn. vi. 252. Nunc opus est animis, opus est et pectore firmo.

405. γέλωτα—ὄφλειν: *to incur ridicule:* see v. 581. 1045. and note on Hec. 327. Elmsley shows that ὀφλεῖν is the correct mode of accentuation, it being the aor. of ὀφείλω, contracted from ὀφελεῖν.

406. τοῖς Σισυφείοις, i. e. to Creon, who was the son of Sisyphus: τοῖς τ' Ἰάσονος γάμοις, i. e. to Glauce, his daughter: γάμοι in the plur. for *a wife* occurs above v. 18.

408. ἐπίστασαι δέ· Schol. ἐπίστασαι δὲ μηχανὰς μέν τινας, δι' ὧν αὐτοὺς φονεύσεις.

πρὸς δὲ, sc. τούτοις: 702. ὄλωλα· καὶ πρός γ' ἐξελαύνομαι χθονός.

411. Critics notice from Hesychius that Euripides is indebted for this proverb to Æschylus. *Porson.* Horace Od. i. 29, 10. quis neget arduis Pronos relabi posse rivos Montibus, Tiberim reverti. Ovid Trist. i. 7.

χωροῦσι παγαὶ,
καὶ δίκα καὶ πάντα πάλιν στρέφεται.
ἀνδράσι μὲν δόλιαι βουλαί· θεῶν δ'
οὐκέτι πίστις ἄραρε. 415
τὰν δ' ἐμὰν εὔκλειαν ἔχειν βιοτὰν
στρέφουσι φᾶμαι.
ἔρχεται τιμὰ γυναικείῳ γένει·
οὐκέτι δυσκέλαδος
φάμα γυναῖκας ἕξει. 420
Μοῦσαι δὲ παλαιγενέων ἀντιστρ. α'.
λήξουσ' ἀοιδᾶν,
τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.
οὐ γὰρ ἐν ἀμετέρᾳ γνώμᾳ λύρας
ὤπασε θέσπιν ἀοιδὰν 425

caput alta suum labentur ab æquore retro Flumina.

ποτ. ἱερῶν: cf. 842. Gray's Progr. of Poetry: 'The *sacred source* of sympathetic tears.'

414. *δόλιαι*. Matthiæ Gr. Gr. §. 117. observes that most adjectives in *ειος* and *ιος*, derived from substantives, have but two terminations, but that the older writers and Attics use these also with three. On the other hand, Hec. 147. Porson notices that adj. of three terminations are frequently used as common by the Attics.

πίστις — θεῶν, confidence in the Gods, i. e. *in an engagement ratified by oaths:* the same as *ὅρκων πίστις* 492. "Eur. Hipp. 1040. *Ὅρκους παρασχὼν, πίστιν οὐ σμικρὰν θεῶν*: 1309. *Ὅρκων ἀφεῖλε πίστιν*. Thuc. v. 30. *Θεῶν γὰρ πίστεις ὁμόσαντες*." Cl. J. 56. p. 318. See v. 729. *ἀλλὰ πίστις εἰ γένοιτό μοι Τούτων, some pledge, guarantee for the fulfilment of these engagements:* which is followed by an oath in v. 744.: whence it appears that *πίστις* is not restricted to the junction of hands as stated by Porson v. 22. A similar use of the gen. is found in Eur. Or. 123. *νερτέρων δωρήματα, offerings to the dead:* Soph. Ant. 1185. *εὔγματα Παλλάδος, prayers to Pallas.* See Matth. Gr. Gr. §. 313.

417. *στρέφουσι*. Elmsl. would read *στρέψουσι* to effect a correspondence with the antistr. v. 427. or *στέψουσι* according to Reiske's emendation, in this sense: *τὰν δ' ἐμὰν βιοτὰν στέψουσι φᾶμαι, ὥστε εὔκλειαν ἔχειν*: but *στρέψουσι* is clear with the same construction, *are changing*, or *effecting a change in my life*, i. e. *my character.* Cf. Alc. 639. *πάσαις δ' ἔθηκεν εὐκλεέστατον βίον Γυναιξὶν, ἔργον τλᾶσα γενναῖον τόδε.*

422. *λήξουσ' ἀοιδᾶν*: Horace has imitated this construction: Od. ii. 9, 17. *desine mollium Tandem querelarum:* iii. 27, 69. *abstincto irarum.*

423. *ὑμνεῦσαι, descanting upon:* this verb is used in a reproachful sense in Æsch. S. c. Th. 6. *Εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι, Ἐτεοκλέης ἂν εἰς πολὺν κατὰ πτόλιν Ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυῤῥόθοις.* Soph. El. 381. *ζῶσα δ' ἐν κατηρεφεῖ Στέγῃ, χθονὸς τῆσδ' ἐκτὸς, ὑμνήσεις κακά.*

ὑμν. τὰν ἐμ. ἀπ. The Schol. cites Hesiod 373. *ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὅγε φηλήτῃσι.* Od. Λ. 455. *ἐπεὶ οὐκέτι πιστὰ γυναιξί.*

425. B. C. D. L. *ἔπνευσε*, which is good in itself, but detrimental to the

Φοῖβος ἀγήτωρ μελέων· ἐπεὶ ἀντ-
ἄχησ' ἂν ὕμνον
ἀρσένων γένναι. μακρὸς δ' αἰὼν ἔχει
πολλὰ μὲν ἀμετέραν
ἀνδρῶν τε μοῖραν εἰπεῖν. 430
σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας στροφὴ β'.
μαινομένᾳ καρδίᾳ,
διδύμους ὁρίσασα πόντου
πέτρας· ἐπὶ δὲ ξένᾳ
ναίεις χθονὶ, τᾶς ἀνάνδρου 435
κοίτας ὀλέσασα λέκτρον,
τάλαινα, φυγὰς δὲ χώρας
ἄτιμος ἐλαύνει.
βέβακε δ' ὅρκων χάρις, οὐδ' ἔτ' αἰδὼς ἀντιστ. β'.
Ἑλλάδι τᾷ μεγάλᾳ 440
μένει, αἰθερία δ' ἀνέπτα.

metre. Hom. Od. Θ. 498. *θεὸς ὅπασε θέσπιν ἀοιδήν.* *Porson.* On the constr. of *ὅπασε* with *ἐν*, see Porson's note on v. 629.

426. *ἀγήτωρ* L. *Φοῖβος ἀγήτωρ μελέων* Eust. Il. A. p. 10, 28=8, 45. Hence, observes Bentley, is confirmed the various reading in Horace Carm. iv. 6, 25. *Ductor* Argeæ fidicen *Thaliæ, Phœbe.* Next *ἀντάχησαν ὕμνον* is the common reading: *ἀντάχηταν ὕμνοι* Eust. Il. Z. p. 634, 13=491, 8. *ἀντάχησεν ὕμνον* C. Critics vie with each other in correcting, *ἀντάχησ' ἂν ὕμνον.* *Porson.*

427. *ἀντάχησ' ἂν* for *ἀντάχησα*, not *ἀντάχησε*: the elision of ε before *ἂν* being, as Elmsl. remarks, when compared with that of α, in the ratio of ten to one. Translate thus: *I would have chanted a strain responsive to the male sex: for the annals of time can furnish many subjects on our side as well as that of men.* On *εἰπεῖν* with an accus., see Eur. Hec. 972.

431. Thus Ald. *πατρώων* L. *πατρῴων* Brunck, from his *membranæ*; but I cannot believe that this shortens the penultima. *Porson.* See the note on Hec. 80.

433. *ὁρίσασα*, Schol. *ἀντὶ τοῦ διαστείλασα καὶ διεξελθοῦσα τὰς Συμπληγάδας. ἤτοι διαπλεύσασα καὶ διελθοῦσα παρόσον δύο τινῶν ὑποκειμένων, ὁ μέσον γινόμενος ἑκάτερον ὁρίζει.* Eur. Suppl. 554. *διχᾷ δ' ἀντίπορον Γαῖαν ἐν αἰσᾳ διατέμνουσα πόρον κυματίαν ὁρίζει*: "i. e. *pertransiens Bosporum ad terram oppositam, Asiam pervenit: διχᾷ διατ. πόρ. κυμ. ὁρ. γ. ἀντ.* igitur *ὁρίζειν γαῖαν, ad terram accedere; ἐξορίζειν γαῖαν, terram descrere:* Eur. Heracl. 16. *Ἄλλην ἐπ' ἄλλης ἐξορίζοντες πόλιν: διορίζειν, a loco in locum morere:* Hel. 401. *Στράτευμα κώπῃ διορίσας Τροίαν ἔπι.*" Stanley.

436. *κοίτας λέκτρον.* Porson on Hec. 298. has noticed that such pleonasms are not rare in the Tragedians. Blomf. in the Gloss. on Æsch. Pers. 425. has collected numerous instances: those most analagous to this passage are *λέκτρων κοίτας* Alc. 946. *λέκτρων εὐνὰ* Æsch. Pers. 549. *εὐνῆς λέχος* Soph. Ant. 422.

441. *μίμνει* edd. Mss. The reading

Κρ. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ.
Μη. ἀλλ' ἐξελᾷς με, κοὐδὲν αἰδέσει λιτάς;
Κρ. φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς.
Μη. ὦ πατρὶς, ὡς σοῦ κάρτα νῦν μνείαν ἔχω.
Κρ. πλὴν γὰρ τέκνων, ἔμοιγε φίλτατον πόλις.
Μη. φεῦ, φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα.
Κρ. ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.
Μη. Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἴτιος κακῶν.
Κρ. ἕρπ', ὦ ματαία, καί μ' ἀπάλλαξον πόνων.
Μη. πόνος μέν· ἡμεῖς δ' οὐ πόνῳ κεχρήμεθα;

μὴ πρὸς σὲ γ., i. e. [ἱκετεύω] σὲ πρὸς γ., μὴ [ἐξελάσῃς με:] cf. 849. Eur. Andr. 892. Ἀγαμέμνονος παῖ, πρὸς σὲ τῶνδε γουνάτων, Οἰκτειρον ἡμᾶς: Hipp. 601. Ναὶ πρὸς σὲ τῆς σῆς δεξιᾶς εὐωλένου: 603. Ὦ πρὸς σὲ γονάτων, μηδαμῶς μ' ἐξεργάσῃ. Virg. Æn. iv. 314. *per ego has lacrymas* dextramque tuam te——Oro: x. 369. *per vos* et fortia facta, Per ducis Evandri nomen, devictaque bella,—Fidite ne pedibus. Terence Andr. iii. 3. 6. *Per te Deos oro*, et nostram, amicitiam, Chreme. See other examples in Monk's note on Hipp. l. c.

326. ἀναλοῖς: "ἀναλίσκω, *I consume*. The tenses, except the pres. and imperf., are derived from ἀναλόω, which occurs also in the pres. and imperf. in the old Attic writers. Æsch. S. c. Th. 819. Eur. Med. 326. Thuc. ii. 24. iii. 81. vi. 12. viii. 45. fut. ἀναλώσω, aor. ἀνάλωσα, perf. ἀνάλωκα, ἀνάλωμαι, aor. pass. ἀναλώθην. Since the second *a* in this verb is already long, it receives no augment in the old Attic writers." Matth. Gr. Gr. §. 222. Soph. Aj. 1049. Τίνος χάριν τοσόνδ' ἀνάλωσας λόγον;

328. This v. and 330. afford instances of the elliptical use of γὰρ, which has been before noticed v. 254: supply μάλιστα, and οὐδὲν θαυμαστόν.

331. Compare the chorus on this subject v. 627. sqq.

332. ὅπως ἂν κ. τ. λ. Buchanan: *Perinde, opinor, res uti sese dabit*: Schol. μὴ καταμέμφου τοὺς ἔρωτας· ἴσθ' ὅτε γὰρ ἀγαθόν τι ποιοῦσιν, ἴσθ' ὅτε δὲ κακὸν, ὡς ἂν ἡ τύχη παραγένοιτο: *according to circumstances*. "Ὅπως ἂν is used in the same sense by Eurip. in Tro. 1052. ΕΚ. Οὐκ ἔστ' ἐραστὴς ὅστις οὐκ ἀεὶ φιλεῖ. ΜΕ. Ὅπως ἂν ἐκβῇ τῶν ἐρωμένων ὁ νοῦς." Elmsl.

333. This order of the words seems to be required from Iph. A. 903. where is now read, ὃς κακῶν τῶνδ' αἴτιος. Athen. iv. p. 156. F. εἶτα πάλιν φακοὶ προσηνέχθησαν ὄξει βεβρεγμένοι· καὶ ὁ Διϊτρεφὴς δραξάμενος ἔφη, Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἴτιος φακῶν. καὶ ἄλλος ἐξῆς ἀνεβόησε, Φακός σε δαίμων καὶ φακὴ τύχη λάβοι. Hence at least we gain a line of Euripides: Κακός σε δαίμων καὶ κακὴ τύχη λάβοι. *Porson.*

334. ἕρβ' is conjectured by Valck. on Hipp. 973. from v. 1343. of this play: but Brunck properly defends ἕρπε, remarking, that Creon is cautious, but Jason enraged. *Porson.* See 404. 1240.

335. Mss. and, I believe, all edd. before Brunck, read πονοῦμεν ἡμεῖς κοὐ πόνων κεχρήμεθα: he adopted the very certain conjecture of Musgr., appropriately comparing Orest. 1629. Ὦ τλῆμον Ἑλένη, τἀμὰ δ' οὐχὶ τλήμονα; Not less apposite is Hec. 1246. ἀλγεῖς τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς; Beck has given πόνοι and the rest as Brunck. *Porson.*

Τρ. τάχ' ἐξ ὀπαδῶν χειρὸς ὠσθήσει βίᾳ.
Μη. μὴ δῆτα τοῦτό γ', ἀλλά σ' αἰτοῦμαι, Κρέον.
Τρ. ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι.
Μη. φευξούμεθ'· οὐ τοῦθ' ἱκέτευσά σου τυχεῖν.
Τρ. τί δ' οὖν βιάζει, κοὐκ ἀπαλλάσσει χθονός; 340
Μη. μίαν με μεῖναι τήνδ' ἔασον ἡμέραν,
καὶ ξυμπερᾶναι φροντίδ', ᾗ φευξούμεθα,
παισίν τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατὴρ
οὐδὲν προτιμᾷ μηχανήσασθαι τέκνοις.
οἴκτειρε δ' αὐτούς· καὶ σύ τοι παίδων πατὴρ 345
πέφυκας· εἰκὸς δ' ἐστὶν εὔνοιάν σ' ἔχειν·
τοὐμοῦ γὰρ οὔ μοι φροντὶς, εἰ φευξούμεθα,
κείνους δὲ κλάω ξυμφορᾷ κεχρημένους.
Τρ. ἥκιστα τοὐμὸν λῆμ' ἔφυ τυραννικόν·
αἰδούμενος δὲ πολλὰ δὴ διέφθορα. 350

336. *ὠθήσῃ* commonly. Brunck from ι. *ὠσθήσῃ*: correctly, in my opi- ι. There are certainly many verbs Greek, whose fut. middle have a ive signification, but I do not re- iber to have seen *ὠθήσομαι* in this s: *ἐξωσθέντες* occurs in Cycl. 279. *ήσῃ* Hel. 460. *Porson.*

337. *Μὴ δῆτα.* "An usual formula expostulations. Aristoph. Nub. . *Μὴ δῆθ', ἱκετεύω σ', ἐνθάδ', ἀλλ'* ρ γε χρὴ, *Χαμαί μ' ἔασον αὐτὰ* ' *ἐκφροντίσαι.*" Elmsl. Schæfer i points the line: *μὴ δῆτα· τοῦτό γ'* *ά σ' αἰτοῦμαι, Κρέον: τοῦτο*, sc. *ια μίαν ἡμέραν.* See Hec. 391.

338. *ὄχλον παρέξεις.* Eur. Or. 276. *ον τε παρέχων παρθένῳ νόσοις ἐ-* ι. Herod. i. 155. *Οὐ παύσονται οἱ* οἱ, *ὡς οἰκασι, πρήγματα παρέχοντες* *αὐτοὶ ἔχοντες.* Ter. Eun. iv. 3, eunuchum quem dedisti nobis, quas *vas dedit! what trouble he gave!* Lat. phrase differs from the Greek r in using the plur. for the sing. *ε ἔοικας, as you seem likely*, for *ε*: Eur. Heracl. 681. *ταυτὰ γὰρ* *ντιζόμεν, Φίλοις παρόντες, ὡς ἔοικ-* *, ὠφελεῖν*: Iph. A. 847. *μνηστεύω* *γάμους Οὐκ ὄντας, ὡς εἶξασιν.*

339. *φευξούμεθ'.* "The Dorians used the circumflex in the fut., in *—σω* (*—ξω, —ψω*), in the active and middle. This Doric form moreover is used by the Attics in some verbs, as *πλευσοῦμαι* Dem. p. 1222. Thuc. iv. 13. vii. 64. *χεσοῦμαι* from *χέζω*, *νευσοῦμαι* from *νέω* Xen. Anab. iv. 3, 12. *κλαυσούμεθα* from *κλαίω* Arist. Pac. 1081. *φευξεῖται* Plut. 496." Matth. Gr. Gr. §. 180.

347. *τοὐμοῦ.* The pron. possessive is frequently used for the personal: 313. *Καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς* *ἔχειν*: 737. *τἀμὰ μὲν γὰρ ἀσθενῆ, τοῖς* *δ' ὅλβος ἐστὶ καὶ δόμος τυραννικός*: Orest. 290. *ὅταν δὲ τἄμ' ἀθυμήσαντ'* *ἴδῃς*: Iph. T. 1057. *καὶ τἄμ' ἐν ὑμῖν* *ἐστιν, ἢ καλῶς ἔχειν, Ἢ μηδὲν εἶναι καὶ* *στερηθῆναι πάτρας.* Soph. Trach. 1069. *ὡς εἰδῶ σάφα, Εἰ τοὐμὸν ἀλγεῖς μᾶλλον ἢ κείνης.* See Schæf. in Bos Ell. Gr. p. 107.

350. *αἰδούμενος, through regard for the feelings of others, by being compassionate*, Eur. Hec. 286. *Ἀλλ', ἃ* *φίλον γένειον, αἰδέσθητί με, Οἴκτειρον.*

διέφθορα, in its middle sense, *I have*

καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι,
ὅμως δὲ τεύξει τοῦδε· προὐννέπω δέ σοι,
εἴ σ' ἡ 'πιοῦσα λαμπὰς ὄψεται θεοῦ
καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονὸς,
θανεῖ· λέλεκται μῦθος ἀψευδὴς ὅδε.
νῦν δ', εἰ μένειν δεῖ, μίμν' ἔθ' ἡμέραν μίαν·
οὐ γάρ τι δράσεις δεινὸν, ὧν φόβος μ' ἔχει.

Χο. δύστανε γύναι,
φεῦ, φεῦ, μελέα τῶν σῶν ἀχέων.
ποῖ ποτε τρέψει; τίνα προξενίαν,
ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν
ἐξευρήσεις;
ὡς εἰς ἄπορόν σε κλύδωνα θεὸς,

injured myself: elsewhere it is used actively: Hipp. 1018. *εἰ μὴ τὰς φρένας διέφθορε Θνητῶν, δσοισιν ἀνδάνει, μοναρχία.*

351. *ὁρῶ μὲν ἐξ., video me errare:* Thuc. vii. 47. *ἐώρων οὐ κατορθοῦντες, se non secunda fortuna uti.* See Matth. Gr. Gr. §. 547.

353. Ennius: *Si te secundo lumine hic offendero, Moriere.* *ἡπιοῦσα* L. *Porson.* "Cic. pro Rabirio c. 11. Nemo nostrum ignorat, etiamsi experti non sumus, consuetudinem regiam. Regum autem hæc sunt imperia, *animadverte, et dicto pare;* et, *præter rogitatum si quippiam;* et illæ minæ, *si te secundo lumine hic offendero, moriere.* Idem ad Att. vii. 26. Cæsaris interdicta, *si te secundo lumine hic offendero,* respuuntur." Elmsl. Porson on Phœn. 1651. observes, that *ἡπιοῦσα ἡμέρα* being a prosaic expression, the tragic poets vary it by a circumlocution: as in this passage, *ἡ 'πιοῦσα λαμπὰς θεοῦ.* Rhes. 331. *πέποιθα· δείξει τοὐπιὸν σέλας θεοῦ.* The latter example illustrates the use of *θεὸς* for *the sun:* as in Orest. 1023. *φέγγος εἰσορᾷν θεοῦ.* Soph. Trach. 145. *θάλπος θεοῦ.* In Alc. 738. the article is added: *Φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ.*

355. *ἀψευδὴς,* Mss. Par. ed. Lasc. *οὐ ψευδὴς* Ald. *Porson.* "For *ἀψευδῶς.* Thus Young: Who can take Death's portrait *true?* Juven. i. 10. *furtivæ:* Soph. Phil. 9." Class. J. 55. p. 122.

356. *ἐφ'* edd. Mss. X. Π. 225. I have changed a letter, to effect an agreement with similar passages 341. 374. 390. In v. 390. *ἔτι* X. Π. 888. Aristoph. Lysistr. 767. *Καὶ προσταλαιπωρήσατ' ἔτ' ὀλίγον χρόνον.* Thus Kuster, correctly. Brunck's reading, *Καὶ προσταλαιπωρήσατέ γ',* ought to be rejected, even if found in a thousand Mss. *Porson.*

357. Hor. Epod. i. 18. Qui (metus) major absentes *habet.* Cf. 591.

361. *χθόνα σωτῆρα: σωτὴρ* is joined to a fem. noun in Soph. Œd. T. 80. *εἰ γὰρ ἐν τύχῃ γέ τῳ Σωτῆρι βαίη.* Æsch. Ag. 673. *τύχη δὲ σωτὴρ ναῦν στελοῦσ' ἐφέζετο:* S. c. Th. 210. *Πειθαρχία γάρ ἐστι τῆς εὐπραξίας Μήτηρ, γύναι, σωτῆρος.*

σωτῆρα (ἐκ) κακῶν: Eur. Heracl. 640. *Ὦ φίλταθ', ἥκεις ἆρα νῷν σωτὴρ βλάβης;* The same ellipse is found with the verb: Eur. Or. 770. *μολόντι δ' ἐλπὶς ἐστι σωθῆναι κακῶν.*

363. *κλύδωνα—κακῶν:* Eur. Hipp. 824. *Κακῶν δ', ὦ τάλας, πέλαγος εἰσ-*

Μήδεια, κακῶν ἐπόρευσε.

Μη. κακῶς πέπραπται πανταχῇ· τίς ἀντερεῖ; 365
ἀλλ' οὔτι ταύτῃ ταῦτα, μὴ δοκεῖτέ πω·
ἔστ' εἴσ' ἀγῶνες τοῖς νεωστὶ νυμφίοις,
καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.
δοκεῖς γὰρ ἄν με τόνδε θωπεῦσαί ποτ' ἄν,
εἰ μή τι κερδαίνουσαν ἢ τεχνωμένην; 370
οὐδ' ἂν προσεῖπον, οὐδ' ἂν ἡψάμην χεροῖν.
ὁ δ' εἰς τοσοῦτον μωρίας ἀφίκετο,
ὥστ' ἐξὸν αὐτῷ τἄμ' ἐλεῖν βουλεύματα
γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν
μεῖναί μ', ἐν ᾗ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς 375
θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν.
πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ὁδούς,
οὐκ οἶδ' ὁποίᾳ πρῶτον ἐγχειρῶ, φίλαι·
πότερον ὑφάψω δῶμα νυμφικὸν πυρί,
ἢ θηκτὸν ὥσω φάσγανον δι' ἥπατος, 380
σιγῇ δόμους εἰσβᾶσ', ἵν' ἔστρωται λέχος
ἀλλ' ἕν τι μοι πρόσαντες· εἰ ληφθήσομαι

ορᾷ Τοσοῦτον, ὥστε μήποτ' ἐκνεῦσαι πάλιν, Μηδ' ἐκπεράσαι κῦμα τῆσδε συμφορᾶς. For more instances of this metaphor see Monk's note; who cites from Hamlet Act. III. Sc. 1. Or to take arms against *a sea of troubles*, And by opposing end them.

366. ἀλλ' οὔτι ταύτῃ [ὁδῷ] ταῦτα [διαβήσεται:] "Eur. Hipp. 41. ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν: Æsch. Pr. 510. Οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος Κρᾶναι πέπρωται: Aristoph. Eq. 839. Οὐκ, ἀγαθοί, ταῦτ' ἐστί πω ταύτῃ, μὰ τὸν Ποσειδῶ. Ennius ap. Cic. de N. D. III. 26. *Nequaquam istuc istac ibit.*" Elmsl. Catull. 14, 16. *Non, non hoc tibi, salse, sic abibit.*

369. θωπεῦσαί ποτ' ἄν Lasc. Ald. The second **ἄν**, which Ald. and Lasc. retain, Musgr. has improperly erased on the authority of the Mss. *A. D. Eurip. Med. Colt. Flor.* Brunck's *membranæ* omit both. *Porson.*

370. εἰ μή τι κ. "Εἰ is generally omitted in this constr. Eur. Hipp. 1331. Ἐπεί, σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη, Οὐκ ἂν ποτ' ἦλθον εἰς τόδ' αἰσχύνης ἐγώ: i. e. εἰ μὴ ἐφοβούμην." Elmsl.

373. ἐξὸν αὐτῷ: *when it was in his power:* on this use of a neut. part., see Hec. 118. So **παρὸν** below v. 449.

381. Valck. and Pierson consider this verse as spurious, but I rather adopt the opinion of Brunck; I have therefore retained it here, but rejected it above after v. 40. *Porson.* On the metre of this verse see the note on v. 221.

382. πρόσαντες: Eur. Or. 788. Κεῖνό μοι μόνον πρόσαντες: see v. 306. Cf. Eur. Iph. T. 100. **ἦν δ' ἀνοίγοντες**

δόμους ὑπερβαίνουσα καὶ τεχνωμένη,
θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.
κράτιστα τὴν εὐθεῖαν, ἣ πεφύκαμεν
σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἑλεῖν.
εἶεν. καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;
τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους
ξένος παρασχὼν, ῥύσεται τοὐμὸν δέμας;
οὐκ ἔστι· μείνασ' οὖν ἔτι σμικρὸν χρόνον,
ἢν μέν τις ἡμῖν πύργος ἀσφαλὴς φανῇ,
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον·
ἢν δ' ἐξελαύνῃ ξυμφορά μ' ἀμήχανος,
αὐτὴ ξίφος λαβοῦσα, κεἰ μέλλω θανεῖν,

πύλας Ληφθῶμεν, εἰσβάσεις τε μηχανώμενοι, Θανούμεθ'.

385. *κράτιστα* [*κατὰ*] *τὴν εὐθεῖαν* [*ὁδόν.*] On *κράτιστα* for *κράτιστον*, see Hec. 1089. So *ξύγγνωστ'* v. 491. 701.

386. *σοφαί.* "We certainly were mistaken, to suppose that Porson had forgotten his own rule in allowing *σοφαὶ* to stand. [See Hec. 509.] And yet in preferring *σοφοὶ* as the better reading, we had strong grounds to go upon. For Medea speaks of herself not merely as one woman of many that were clever at mischief in general, but as surpassing all other women in the particular skill of poisons and drugs. Nor is it in the manner of Eurip. to write, *σοφαὶ πεφύκαμεν*, so nakedly and unpreparedly, for *We* WOMEN *are expert*, without the word *γυναῖκες* somewhere in the sentence. See Med. 233. 408—9. 885—6." J. Tate in Mus. Crit. p. 329. These arguments are conclusive in favour of *σοφοὶ*, which Elmsley also defends, observing that if the female sex in general had been alluded to, *δόλοις*, *τέχναις*, *μηχαναῖς*, or something similar would have been specified, but that the magic art was peculiarly *ἡ εὐθεῖα ὁδὸς* to Medea. This reasoning however is not satisfactory, because women are throughout the classical writers celebrated for that art, which Pliny l. 25. c. 2. calls *feminarum scientiam.* Ovid Her. xii. 167. (Medea Jasoni,) Ipsi me cantus, herbæque, artesque relinquunt? Nil Dea, nil Hecates sacra potentis agunt?

κτανεῖν Ald. *ἑλεῖν* Lasc. and most Mss. *Porson.* The former is a gloss upon the latter: in Iph. T. 823. Elmsl. would read *ἑλὼν* for *κτανών.*

387. *καὶ δὴ τ.*, *and accordingly they are dead*, i. e. *suppose that they are dead, fac mortuos esse:* see below 1104. Eur. Hipp. 1011. Æsch. Eum. 883. Herod. vii. 10, 2. Καὶ δὴ καὶ συνήνεικε ἥ τοι κατὰ γῆν ἡ καὶ κατὰ θάλασσαν ἐσσωθῆναι, ἡ καὶ κατ' ἀμφότερα.

388. *ἐχεγγύους*: Hesychius: *πιστοὺς, βεβαίους, ἐξ αὐτῶν ἔχοντας τὴν ἐγγύην*: the same as *φερέγγυος*: Herod. vii. 49. Οὔτε γὰρ τῆς θαλάσσης ἐστὶ λιμὴν,—ὅστις—φερέγγυος ἔσται διασῶσαι τὰς ναῦς. See Blomf. Gl. Æsch. S. c. Th. 392.

389. X. Π. 887. *δέμας τόδε*, elegantly; but I am unwilling to make any alteration on this sole authority. *Porson.* Cf. 531.

394. *κεἰ μέλλω θανεῖν.* Porson on Eur. Or. 922. observes that *μέλλω* is properly construed with the aor., referring to v. 1594. of that play, *μέλλω κτανεῖν σοῦ θυγατέρ', εἰ βούλει μαθεῖν*: Æsch. Prom. 629=646. *Μήτοι με*

κτενῶ σφε· τόλμης δ' εἶμι πρὸς τὸ καρτερόν.
οὐ γὰρ, μὰ τὴν δέσποιναν, ἣν ἐγὼ σέβω
μάλιστα πάντων, καὶ ξύνεργον εἰλόμην,
Ἑκάτην, μυχοῖς ναίουσαν ἑστίας ἐμῆς,
χαίρων τις αὐτῶν τοὐμὸν ἀλγυνεῖ κέαρ.
πικροὺς δ' ἐγώ σφι καὶ λυγροὺς θήσω γάμους,
πικρὸν δὲ πῆδος, καὶ φυγὰς ἐμὰς χθονός.
ἀλλ' εἶα, φείδου μηδὲν, ὧν ἐπίστασαι,
Μήδεια, βουλεύουσα καὶ τεχνωμένη.
ἔρπ' εἰς τὸ δεινόν· νῦν ἀγὼν εὐψυχίας·
ὁρᾷς ἃ πάσχεις; οὐ γέλωτα δεῖ σ' ὄφλειν
τοῖς Σισυφείοις, τοῖς τ' Ἰάσονος γάμοις,
γεγῶσαν ἐσθλοῦ πατρὸς, Ἡλίου τ' ἄπο.
ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν
γυναῖκες, εἰς μὲν ἔσθλ' ἀμηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται.

Χο. ἄνω ποταμῶν ἱερῶν στροφὴ α'.

πρόφρων τοῦθ' ὅπερ μέλλω παθεῖν. The other tenses to which *μέλλω* is joined are the pres. and the fut. See Matth. Gr. Gr. §. 502.

395. Eur. Heracl. 562. Ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἶμ' ἐγώ. See below 404. Eur. Hec. 513.

396. Toup on Longinus c. xvi. has noticed this passage as ridiculed by Eupolis: Οὐ γὰρ, μὰ τὴν Μαραθῶνι τὴν ἐμὴν μάχην, Χαίρων τις αὐτῶν τοὐμὸν ἀλγυνεῖ κέαρ. *Porson.*

398. ἑστίας ἐμῆς. See Monk on Eur. Alc. 163.

399. *χαίρων, with impunity.* Soph. Œd. T. 363. Ἀλλ' οὔ τι χαίρων δίς γε τημωνὸς ἐρεῖς. The reverse of this is κλάων: Eur. Hipp. 1089. κλάων τις αὐτῶν ἆρ' ἐμοῦ γε θίξεται; Heracl. 271. κλάων ἆρ' ὄψει τῶνδε.

400. Brunck has given from his *membranae* σφι for σφιν. *Porson.* Elmsley prefers σφιν, which, he remarks, is in many instances necessary to the metre, but σφι in no one.

401. φυγὰς ἐμὰς [ἐκ] χθονός: see above v. 361.

402. ἀλλ' εἶα: see vv. 816. 1237.

404. Virg. Æn. vi. 252. Nunc opus est animis, opus est et pectore firmo.

405. γέλωτα—ὄφλειν: *to incur ridicule:* see v. 581. 1045. and note on Hec. 327. Elmsley shows that ὀφλεῖν is the correct mode of accentuation, it being the aor. of ὀφείλω, contracted from ὀφελεῖν.

406. τοῖς Σισυφείοις, i. e. to Creon, who was the son of Sisyphus: τοῖς τ' Ἰάσονος γάμοις, i. e. to Glauce, his daughter: γάμοι in the plur. for *a wife* occurs above v. 18.

408. ἐπίστασαι δέ· Schol. ἐπίστασαι δὲ μηχανὰς μέν τινας, δι' ὧν αὐτοὺς φονεύσεις.

πρὸς δὲ, sc. τούτοις: 702. ὅλωλα· καὶ πρός γ' ἐξελαύνομαι χθονός.

411. Critics notice from Hesychius that Euripides is indebted for this proverb to Æschylus. *Porson.* Horace Od. i. 29, 10. quis neget arduis Pronos relabi posse rivos Montibus, et Tiberim reverti. Ovid Trist. i. 7. In

χωροῦσι παγαὶ,
καὶ δίκα καὶ πάντα πάλιν στρέφεται.
ἀνδράσι μὲν δόλιαι βουλαί· θεῶν δ'
οὐκέτι πίστις ἄραρε. 415
τὰν δ' ἐμὰν εὔκλειαν ἔχειν βιοτὰν
στρέφουσι φᾶμαι.
ἔρχεται τιμὰ γυναικείῳ γένει·
οὐκέτι δυσκέλαδος
φάμα γυναῖκας ἕξει. 420
Μοῦσαι δὲ παλαιγενέων ἀντιστρ. α'.
λήξουσ' ἀοιδᾶν,
τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.
οὐ γὰρ ἐν ἀμετέρᾳ γνώμᾳ λύρας
ὤπασε θέσπιν ἀοιδὰν 425

caput alta suum labentur ab æquore retro Flumina.

ποτ. ἱερῶν: cf. 842. Gray's Progr. of Poetry: 'The *sacred source* of sympathetic tears.'

414. δόλιαι. Matthiæ Gr. Gr. §. 117. observes that most adjectives in ειος and ιος, derived from substantives, have but two terminations, but that the older writers and Attics use these also with three. On the other hand, Hec. 147. Porson notices that adj. of three terminations are frequently used as common by the Attics.

πίστις — θεῶν, *confidence in the Gods*, i. e. *in an engagement ratified by oaths:* the same as ὅρκων πίστις 492. "Eur. Hipp. 1040. Ὅρκους παρασχὼν, πίστιν οὐ σμικρὰν θεῶν: 1309. Ὅρκων ἀφεῖλε πίστιν. Thuc. v. 30. Θεῶν γὰρ πίστεις ὀμόσαντες." Cl. J. 56. p. 318. See v. 729. ἀλλὰ πίστις εἰ γένοιτό μοι Τούτων, *some pledge, guarantee for the fulfilment of these engagements:* which is followed by an oath in v. 741.: whence it appears that πίστις is not restricted to the junction of hands as stated by Porson v. 22. A similar use of the gen. is found in Eur. Or. 123. νερτέρων δωρήματα, *offerings to the dead:* Soph. Ant. 1185. εὔγματα Παλλάδος, *prayers to Pallas.* See Matth. Gr. Gr. §. 313.

417. στρέφουσι. Elmsl. would read στρέψουσι to effect a correspondence with the antistr. v. 427. or στέψουσι according to Reiske's emendation, in this sense: τὰν δ' ἐμὰν βιοτὰν στέψουσι φᾶμαι, ὥστε εὔκλειαν ἔχειν: but στρέψουσι is clear with the same construction, *are changing*, or *effecting a change in my life*, i. e. *my character.* Cf. Alc. 639. πάσαις δ' ἔθηκεν εὐκλεέστατον βίον Γυναιξὶν, ἔργον τλᾶσα γενναῖον τόδε.

422. λήξουσ' ἀοιδᾶν: Horace has imitated this construction: Od. ii. 9, 17. *desine mollium Tandem querelarum:* iii. 27, 69. *abstineto irarum.*

423. ὑμνεῦσαι, *descanting upon:* this verb is used in a reproachful sense in Æsch. S. c. Th. 6. Εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι, Ἐτεοκλέης ἂν εἰς πολὺν κατὰ πτόλιν Ὕμνοιθ' ὑπ' ἀστῶν φροιμίοις πολυβρόθοις. Soph. El. 381. ζῶσα δ' ἐν κατηρεφεῖ Στέγῃ, χθονὸς τῆσδ' ἐκτὸς, ὑμνήσεις κακά.

ὑμν. τὰν ἐμ. ἀπ. The Schol. cites Hesiod 373. ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὅγε φηλήτῃσι. Od. Λ. 455. ἐπεὶ οὐκέτι πιστὰ γυναιξί.

425. B. C. D. L. ἔπνευσε, which is good in itself, but detrimental to the

Φοῖβος ἀγήτωρ μελέων· ἐπεὶ ἀντ-
ἄχησ' ἂν ὕμνον
ἀρσένων γέννᾳ. μακρὸς δ' αἰὼν ἔχει
πολλὰ μὲν ἀμετέραν
ἀνδρῶν τε μοῖραν εἰπεῖν. 430
σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας στροφὴ β'.
μαινομένᾳ κραδίᾳ,
διδύμους ὁρίσασα πόντου
πέτρας· ἐπὶ δὲ ξένᾳ
ναίεις χθονὶ, τᾶς ἀνάνδρου 435
κοίτας ὀλέσασα λέκτρον,
τάλαινα, φυγὰς δὲ χώρας
ἄτιμος ἐλαύνει.
βέβακε δ' ὅρκων χάρις, οὐδ' ἔτ' αἰδὼς ἀντιστ. β'.
Ἑλλάδι τᾷ μεγάλᾳ 440
μένει, αἰθερία δ' ἀνέπτα.

tre. Hom. Od. Θ. 498. θεὸς ὅπασε ταν ἀοιδήν. *Porson.* On the constr. ὅπασε with ἐν, see Porson's note on 629.

426. ἀγήτωρ L. Φοῖβος ἀγήτωρ μεν Eust. Il. A. p. 10, 28=8, 45. mce, observes Bentley, is confirmed a various reading in Horace Carm. 6, 25. *Ductor* Argeæ fidicen *Thaa, Phœbe.* Next ἀντάχησαν ὕμνον is common reading: ἀντάχηναν ὕμ- Eust. Il. Z. p. 634, 13=491, 8. τάχησεν ὕμνον C. Critics vie with ch other in correcting, ἀντάχησ' ἂν ον. *Porson.*

427. ἀντάχησ' ἂν for ἀντάχησα, not τάχησε: the elision of ε before ἂν ing, as Elmsl. remarks, when comred with that of α, in the ratio of a to one. Translate thus: *I would ve chanted a strain responsive to the le sex: for the annals of time can rnish many subjects on our side as ll as that of men.* On εἰπεῖν with an cus., see Eur. Hec. 972.

431. Thus Ald. πατρώων L. πατρῴ- Brunck, from his *membranæ*; but I anot believe that this shortens the penultima. *Porson.* See the note on Hec. 80.

433. ὁρίσασα, Schol. ἀντὶ τοῦ διαστείλασα καὶ διεξελθοῦσα τὰς Συμπληγάδας. ἤτοι διαπλεύσασα καὶ διελθοῦσα παρόσον δύο τινῶν ὑποκειμένων, ὁ μέσον γινόμενος ἑκάτερον ὁρίζει. Eur. Suppl. 554. διχᾷ δ' ἀντίπορον Γαῖαν ἐν αἴσᾳ διατέμνουσα πόρον κυματίαν ὁρίζει: "i. e. *pertransiens Bosporum ad terram oppositam, Asiam pervenit: διχᾷ διατ. πόρ. κυμ. ὁρ. γ. ἀντ.* igitur *ὁρίζειν γαῖαν, ad terram accedere; ἐξορίζειν γαῖαν, terram deserere:* Eur. Heracl. 16. Ἄλλην ἐπ' ἄλλης ἐξορίζοντες πόλιν: *διορίζειν, a loco in locum movere:* Hel. 401. Στράτευμα κώπῃ διορίσας Τροίαν ἔπι." Stanley.

436. κοίτας λέκτρον. Porson on Hec. 298. has noticed that such pleonasms are not rare in the Tragedians. Blomf. in the Gloss. on Æsch. Pers. 425. has collected numerous instances: those most analagous to this passage are λέκτρων κοίτας Alc. 946. λέκτρων εὐναὶ Æsch. Pers. 549. εὐνῆς λέχος Soph. Ant. 422.

441. μίμνει edd. Mss. The reading

σοὶ δ' οὔτε πατρὸς δόμοι,
δύστανε, μεθορμίσασθαι
μόχθων πάρα, τῶν δὲ λέκτρων
ἄλλα βασίλεια κρείσσων
δόμοισιν ἑπέστα.

Ια. οὐ νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις,
τραχεῖαν ὀργὴν, ὡς ἀμήχανον κακόν.
σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,
κούφως φερούσῃ κρεισσόνων βουλεύματα,
λόγων ματαίων οὕνεκ' ἐκπεσεῖ χθονός.
κἀμοὶ μὲν οὐδὲν πρᾶγμα· μὴ παύσῃ ποτὲ
λέγουσ', Ἰάσων ὡς κάκιστος ἔστ' ἀνήρ·
ἃ δ' εἰς τυράννους ἐστί σοι λελεγμένα,
πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ.
κἀγὼ μὲν ἀεὶ βασιλέων θυμουμένων
ὀργὰς ἀφῆρουν, καί σ' ἐβουλόμην μένειν·
σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' ἀεὶ

of the Ms. D., *μένει*, suits the metre better. The first syllable in *ὑμνήσω* is short in Bacch. 72. as Musgr. remarks. *Porson.*

"*αἰθερία δ' ἀνέπτα*, i. e. *δι' αἰθέρα*: [seu *εἰς αἰθέρα*:] Iph. T. 1424. *παράκτιοι δραμεῖσθε*. Thuc. viii. 39. *πλέουσαι πελάγιαι*. Hec. 791. *ἀφῆκε πόντιον*. Adde *μετάρσιος* Alc. 986." Class. J. 56. p. 319.

442. *οὔτε* edd. Mss. *οὐδὲ* Brunck. Next, for *ἀλλὰ* Brunck has embraced *ἐπεὶ*, the conjecture of Musgr., which Beck has not ventured to do. No one will be surprised at Brunck's emendation of *οὐδὲ*, who has read his note on Orest. 295. I have altered nothing in the text but accents and stops; but I think that the whole passage ought to be read thus: Σοὶ δ' *οὔτε πατρὸς δόμοι, Δύστανε, μεθορμίσασθαι Μόχθων πάρα, σῶν τε λέκτρων* Ἄλλα *βασίλεια*—. *πάρα* Lasc. *μεθορμίσασθαι* governs a gen., as above 260. Alcest. 809. Ἄλλα Heath. *Porson.* Cf. 692.

452. *πρᾶγμ'*, *ἃ μὴ* Musgr., without reason. *Porson.* Musgrave's emendation, (as Elmsley observes) according to which *παύσῃ* is made the fut., would require *οὐ* instead of *μή*. In prohibitions with *μὴ*, the subj. aor. is used for the pres. imper. See Matth. Gr. Gr. §. 511.

453. Elmsley proposes a very elegant and probable emendation, *λέγουσ' Ἰάσον', ὡς κάκιστός ἐστ' ἀνήρ*. Instances of this construction occur above vv. 250. 448.

455. *πᾶν κ. ἡγοῦ*. "Nostri, *think yourself well off*. Eur. Heracl. 959. *καὶ κερδανεῖς ἅπαντα* (*semel tantum moriendo*), *χρὴν γὰρ οὐχ ἅπαξ θνήσκειν σε, πολλὰ πήματ' ἐξειργασμένον*." Elmsl. "Thuc. viii. 66. *Κατάπληξιν τοιαύτην ὥστε κέρδος ὁ μὴ πάσχων τι βίαιον ἐνόμιζε*. Aristoph. Plut. 493." Class. J. 56. p. 319.

ζημιουμένη, for *ζημιοῦσθαι*. A similar construction occurs in Herod. ix. 79. *χάριν ἴσθι ἐὰν ἀπαθὴς, consider it a kindness that you are unpunished.* Matth. Gr. Gr. §. 351.

458. *ἀνίεις*. "Matthiæ *ἀνίης*. [This reading Scholefield patronizes.] But

κακῶς τυράννους· τοιγὰρ ἐκπέσοις χθονός.
ὅμως δὲ κἀκ τῶνδ' οὐκ ἀπειρηκὼς φίλοις
ἥκω, τοσόνδε προσκοπούμενος, γύναι,
ὡς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσῃς,
μήτ' ἐνδεής του· πόλλ' ἐφέλκεται φυγὴ
κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ μ' ἐχθαίρεις,
οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτέ.
Μη. ὦ παγκάκιστε, τοῦτο γάρ σ' εἰπεῖν ἔχω,
γλώσσῃ μέγιστον εἰς ἀνανδρίαν κακόν·
ἦλθες πρὸς ἡμᾶς, ἦλθες, ἔχθιστος γεγώς;
οὗτοι θράσος τόδ' ἐστίν, οὐδ' εὐτολμία,

the imperf. ἀνίεις, *remittebas*, corresponds better with ἀφῆρουν and ἐβουλόμην. The construction however is remarkable. On ἀνίεις depends not only the gen. μωρίας, but the part. λέγουσα: thus 421. Μοῦσαι δὲ παλαιγενέων λήξουσ' ἀοιδᾶν Τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν. Soph. El. 1312. Κἀπεί σ' ἐσεῖδον, οὔποτ' ἐκλήξω χαρᾶς, Δακρυρροοῦσα." Elmsl.

460. ἀπειρηκὼς φίλοις, Schol. οὐ παντελῶς ἀπεγνωκὼς τὴν πρὸς σὲ φιλίαν, *not failing in or weary of friendly offices*. Eur. Or. 91. ἀπείρηκεν κακοῖς. See Hec. 930. "Eur. Andr. 87. Ὀρῇς; ἀνανδρῇς ἐν κακοῖς φίλοισι σοῖς. Schol. ἀπαγορεύεις βοηθεῖν τοῖς φίλοις, οὕτω ἐν κακοῖς." Elmsl.

461. τὸ σόν γε Ald. X. Π. 246. which Beck has edited: τὸ σὸν δὲ Lasc. τοσόνδε A. B. D. P. This error is frequent. In Soph. Œd. T. 570. τοσόνδε γ' οἶσθα, conversely in Trach. 53. κἀμὲ χρὴ φράσαι τὸ σὸν, ought to be edited. *Porson*.

465. The sense requires that μὲ should be emphatic: εἰ σὺ μὲ στυγεῖς: in opposition to σοὶ in the next line.

467. Elmsley joins γλώσσῃ with εἰπεῖν, in this order: τοῦτο γὰρ μέγιστον κακὸν εἰς ἀνανδρίαν γλώσσῃ εἰπεῖν ἔχω σε, citing as parallel, Andr. 452. οὐ λέγοντες ἄλλα μὲν Γλώσσῃ, φρονοῦντες δ' ἄλλ' ἐφευρίσκεσθ' ἀεί; where however γλώσσῃ has a peculiar emphasis which is not discoverable in the passage before us. I connect it therefore with παγκάκιστε, thus: ὦ παγκάκιστε γλώσσῃ, τοῦτο γὰρ μέγιστον κακὸν εἰς ἀνανδρίαν ἔχω εἰπεῖν σε: which gives a sense similar to v. 582. and renders the word ἀνανδρίαν intelligible, by implying that Jason had not the manliness to own his cruelty, but sought by duplicity and specious arguments to conceal the real nature of his conduct: that 'all was false and hollow, though his tongue dropped manna.' In this interpretation, the separation of γλώσσῃ from παγκάκιστε, is not more harsh than that of κακῶς from λέξασα in v. 473. Otherwise there is not much difficulty in connecting γλώσσῃ with μέγιστον κακὸν, *the strongest reproach that my tongue can utter*. On εἰς, *with respect to*, see above 267. Κακὸν also has the same meaning in Eur. Alc. 692. τίν' αὐχεῖς —Κακοῖς ἐλαύνειν, where consult Monk's note.

468. After this verse used to follow, erroneously, from v. 1321. θεοῖς τε κἀμοὶ, παντί τ' ἀνθρώπων γένει. Brunck has erased it. Greg. Naz. seems to have had this verse in his copy, X. Π. 286. *Porson*.

469. θράσος. The Schol. observes that Eurip. has been censured for using θράσος instead of θάρσος, since τὸ μὲν ἐπὶ κακοῦ καὶ βιψοκινδύνου τάσσεται, τὸ δὲ ἐπὶ ἀγαθοῦ; θάρσος signifying *the confidence of conscious integrity*,

φίλους κακῶς δράσαντ' ἐναντίον βλέπειν,
ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων
πασῶν, ἀναίδει'· εὖ δ' ἐποίησας μολών.
ἐγώ τε γὰρ λέξασα, κουφισθήσομαι
ψυχὴν, κακῶς σε, καὶ σὺ λυπήσει κλύων.
ἐκ τῶν δὲ πρώτων πρῶτον ἄρξομαι λέγειν.
ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι
ταυτὸν ξυνεισέβησαν Ἀργῶον σκάφος,

θράσος the effrontery of unblushing villainy. The distinction however is not observed; but, as Monk remarks on Alc. 620., they are as much synonymes as *κάρτος* and *κράτος*, *καρδία* and *κραδία*.

470. *ἐναντίον* is used adverbially: see Hec. 961.

471. In a fragment of the Ino, Eurip. terms envy *πασῶν μεγίστην τῶν ἐν ἀνθρώποις νόσων*. Cf. Xen. Cyr. i. 2, 7. *ἡ ἀναισχυντία—μεγίστη δοκεῖ εἶναι ἐπὶ πάντα τὰ αἰσχρὰ ἡγεμών.*

473. *λέξασα—κακῶς*: the figure Hyperbation, of which Elmsl. cites as an instance Soph. Œd. T. 644. *Μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι Δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾶν.*

474. *λυπήσει.* On the fut. middle in a pass. sense, see Hec. 813. and particularly Monk on Hipp. 1458.

475. Eur. Hipp. 996. *πρῶτα δ' ἄρξομαι λέγειν, Ὅθεν μ' ὑπῆλθες πρῶτον.* Suppl. 517=527. *Καὶ πρῶτα μέν σε πρὸς τὰ πρῶτ' ἀμείψομαι.* Aristot. Poët. 1. *Ἀρξάμενοι—πρῶτον ἀπὸ τῶν πρώτων.*

476. This verse is noticed by the antients for the sigmatismus, yet the sigma is repeated oftener in Iph. T. 772. *τὸ σῶμα σώσας, τοὺς λόγους σώσεις ἐμοί*: and not more sparingly in Soph. Œd. T. 1481. *ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας*: and in v. 425. of the same play, [*ἃ γ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις,*] which Markland quotes on Iph. T. 1068. [For more instances, see Monk on Hipp. 1162.] But it is worth while to exhibit the entire passage of the Schol.: *πλεονάζει ὁ στίχος τῷ σ. ὅθεν καὶ ὁ Πλάτων ἐν τοῖς Ἑορταῖς φησιν· Ἔσωσας ἐκ τῶν σιγμάτων Εὐριπίδου. καὶ Εὔβουλος· ἐν δ' ἔσωσας ὡς ἴσασί σοι. καὶ παρθενεύσῃ ἕξει μοι χάριν καὶ τοῖς ἐμοῖσιν ἀγγελοῦσι πήμασι τὰ σίγμα συλλέξαντες ὡς αὐτοὶ σοφοί.* The passage of Eubulus is mutilated and corrupt. In Plato Markland slightly errs in conjecturing *Ἔσωσά σ'*. But from Eustathius, Il. K. p. 813. 46=736. 81. M. 896. 56=854. 49. Od. A. 1379. 58=4. 18. it is clear, that Plato wrote thus: *ἡμᾶς καλῶς Ἔσωσας ἐκ τῶν σίγμα τῶν Εὐριπίδου.* Next Markl. well reads, *καί, Ὦ παρθέν', εἰ σώσαιμί σ', εἴσει μοι χάριν*; from Diog. L. iv. 29. Suid. v. *Εἶσῃ*. Farther, I have written with a division *σίγμα τῶν*. For Helladius in Photius states that the Greeks kept *σίγμα* undeclined, and that therefore we must read in Xen. Hell. iv. 4, 10. *τὰ σίγμα τὰ ἐπὶ τῶν ἀσπίδων*: and the words that follow, *ψεύσει γ' ὅμμε τὰ σίγματα ταῦτα*, may be corrected in the same way, by striking out two letters, and reading *τὰ σίγμα ταῦτα*. Barnes has most incorrectly given *τὰ σίγματ' ἀλλέξαντες*, and Musgr. wrongly *τὰ σίγματα συλλέξαντες*. I have faithfully exhibited the reading of the old editions. Read, *Καὶ τοῖς ἐμοῖσιν ἐγγελῶσι πήμασι, Τὰ σίγμα συλλέξαντες, ὡς αὐτοὶ σοφοί.* Athen. x. p. 455. C. *ἀποσχέσθαι τοῦ σίγμα.* It occurs also as indeclinable in Plato (in the Cratylus and Theætetus.) *Porson.* In Œd. T. 371. the redundance of the letter *τ* is remarkable: *τυφλὸς τά τ' ὦτα, τόν τε νοῦν, τά τ' ὄμματ' εἶ.*

πεμφθέντα ταύρων πυρπνόων ἐπιστάτην
ζεύγλησι, καὶ σπεροῦντα θανάσιμον γύην·
δράκοντά θ', ὃς πάγχρυσον ἀμφέπων δέρας,
σπείραις ἔσωζε πολυπλόκοις ἄϋπνος ὤν,
κτείνασ', ἀνέσχον σοὶ φάος σωτήριον.
αὐτὴ δὲ, πατέρα καὶ δόμους προδοῦσ' ἐμοὺς,
τὴν Πηλιῶτιν εἰς Ἰωλκὸν ἱκόμην
ξὺν σοὶ, πρόθυμος μᾶλλον ἢ σοφωτέρα·
Πελίαν τ' ἀπέκτειν', ὥσπερ ἄλγιστον θανεῖν,
παίδων ὑπ' αὐτοῦ, πάντα τ' ἐξεῖλον φόβον.
καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν,
προὔδωκας ἡμᾶς· καινὰ δ' ἐκτήσω λέχη,
παίδων γεγώτων· εἰ γὰρ ἦσθ' ἄπαις ἔτι,
ξύγγνωστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους.
ὅρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν,
εἰ θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι,

478. *ταῦρ.—ἐπιστ.* (*ἀν*) ζ. i. q. *ζευλάτην ταύρων.*

479. *ζεύγλησι* Ald. *ζεύγλαισι membr. asc.* There is a constant confusion these forms; I adopt the former hen Mss. or part of them give it; but do not allow of its being obtruded ntrary to all of them. *Porson.* Valck. id Brunck prefer the Ionic form. lmsley would write *ζεύγλησι* without e *ι* subscribed, as *Ἀθήνησι*. "The t. plur. appears to have been formed iginally from the nom. plur., by anxing the syllable *σι*, or the vowel *ι*." atth. Gr. Gr. §. 75.

480. A remarkable instance of a rrupt reading, supported by very any and the best Mss.: for *ἀμπέχων* found in *A. B. D. Fl. P. Lasc.* orson.

485. Thuc. iii. 42. *ἀξυνετώτερος ἂν ξας εἶναι ἢ ἀδικώτερος*: Herod. iii. 5. *ἐποίησα ταχύτερα ἢ σοφώτερα.* he Lat. idiom the same: Cic. pro il. 29. Ne libentius hæc in illum vomere videar, *quam verius.*

487. Elmsley reads *ὑφ' αὑτοῦ*, which the sense seems to require. For the story, see Ovid. Met. vii.

488. *παθὼν*, sc. *εὖ*, *having received these benefits:* this ellipse is noticed by Bos, who gives as an instance Theognis 111. *Οἱ δ' ἀναθοὶ τὸ μέγιστον ἐπαυρίσκουσι παθόντες.* In v. 690. *κακῶς* is to be supplied with the same verb.

491. *σύγγνωσθ' ἂν ἦν* Ald. E. *συγγνωστὸν ἦν* A. B. D. Colt. Fl. L. *Porson.* On the omission of *ἄν*, see Matth. Gr. Gr. §. 508. Obs. 1.

492. *ἔχω* for *δύναμαι.* "Hec. 761 =749. *Ὁρῶ. τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.* Phœn. 413. *Ποῖον τί τοῦτ' ἔλεξας; οὐκ ἔχω μαθεῖν.*" Elmsl.

493. *εἰ θεοὺς lib. P.* The rest, as is generally read, *ἢ θεούς.* Schol. Æschin. p. 768. ed. Reisk. *ἢ θεοὺς νομίζω. Porson.* "In two questions which mutually exclude each other, 1. *πότερον* (or Att. *πότερα*)—*ἤ* is put, or *ἆρα—ἦ*: or *εἰ—ἤ*, particularly in indirect questions; or *εἴτε—εἴτε*: in Epic poetry also *ἠ—ἠ*, e. g. Il. A. 190." Matth. Gr. Gr. §. 609. Elmsl.

ἢ καινὰ κεῖσθαι θέσμι' ἀνθρώποις τανῦν,
ἐπεὶ ξύνοισθά γ' εἰς ἔμ' οὐκ εὔορκος ὤν.
φεῦ δεξιὰ χείρ, ἧς σὺ πόλλ' ἐλαμβάνου,
καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα
κακοῦ πρὸς ἀνδρὸς, ἐλπίδων δ' ἡμάρτομεν.
ἄγ', ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι,
δοκοῦσα μή τι πρός γε σοῦ πράξειν καλῶς,

gives the following additional instances from Homer: Il. E. 671. Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν Ἦ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι, Ἦ ὄγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο: ibid. B. 299. τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δάωμεν, Ἦ ἔτεον Κάλχας μαντεύεται, ἠὲ καὶ οὔχί. Also from the Tragedians: Æsch. Prom. 779. Δίδωμ'. ἑλοῦ γὰρ ἡ πόνων τὰ λοιπά σου φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ: Cho. 753=744. Οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις, Ἦ λιμὸς, ἢ δίψῃ τις, ἢ λιψουρία Ἔχει: [here also Porson from a conjecture of Stanley had restored εἰ λιμός: Blomf. has retained and defended the old reading, referring to v. 877. of the same play: εἴδωμεν ἢ νικῶμεν, ἢ νικώμεθα.] Soph. Œd. C. 97. οἵδε γὰρ κρινοῦσί γε, Ἦ χρή σε μίμνειν, ἢ πορεύεσθαι πάλιν. On the strength of these examples, Elmsley, (although he admits that εἰ is the more usual construction in later writers) has retained the received reading ἤ. In Eur. Ion. 771. we have εἰ after μανθάνω: πρὶν ἂν μάθωμεν—Εἰ ταυτὰ πράσσων δεσπότης τῆς συμφορᾶς Κοινωνός ἐστιν, ἢ μόνη σὺ δυστυχεῖς.

494. θέσμι' ἀνθρώποις. Thus most edd.; thus the Schol. on Æschines; thus all Mss. whose various readings have been noted down. But the ed. of Lascaris affords a very specious reading, θέσμ' ἐν ἀνθρώποις: [Elmsl. specifies four other Mss. which have ἐν.] For there are many nouns, which, being in the sing. only masculine or feminine, become neuter in the plural, as δίφρος, δίφρα, κύκλος, κύκλα, κέλευθος, κέλευθα, δεσμὸς, δεσμὰ, σῖτος, σῖτα. See Musgr. Hel. 428. And indeed Budæus and H. Steph. cite also θεσμὰ, from authors however of inferior note, Phalaris and Nonnus, and Steph. even suspects the passage in Phalaris to be corrupt. But it is extant in the Alexander of Soph. in Stephens v. Ἄστυ· οὐ γάρ τι θεσμὰ τοῖσιν ἀστίταις πρέπει. The plur. λύχνα is used by Herod ii. 62. 133. Eur. Cycl. 514. and it should be restored to Alcæus in Athen. x. p. 430. D. xi. p. 481. A. Porson. To this list add τράχηλος, ἑρετμὸς, τάρταρος, ῥύπος, μηρὸς, μόχλος.

495. Eur. Or. 390. σύνοιδα δεῖν' εἰργασμένος. See above 26. 351. Matth. Gr. Gr. §. 547. 2.

497. κεχρώσμεθα, *we have been touched, clasped, embraced*, not *we have been polluted*, as Musgr. renders it. The derivation is from χροὰ, *cutis*, whence χροΐζω, (which form occurs in Eur. Heracl. 915. Ἥβας τ' ἐρατὸν χροΐζει Λέχος χρυσέαν κατ' αὐλάν:) and contracted χρώζω: Phœn. 1641. σοί γ' εὖ λέλεκται, γόνατα μὴ χρῴζειν ἐμὰ, Schol. ἅπτεσθαι τῶν ἐμῶν γονάτων. Eustathius also, (quoted by H. Stephens under χρώζω) explains κεχρώσμεθα by ἤγουν ἱκετεύθημεν κατὰ δεξιὰν καὶ γόνατα. Porson on Or. 909. in explaining the similar verb χραίνω, observes that the Tragedians are fond of restoring words to their true and primitive signification. Elmsl. edits κεχρῴσμεθα.

499. κοινώσομαι, sc. λόγον: the ellipse is supplied in v. 807.

500. δοκοῦσα μέν τι. Thus Ald. and most others: μέντοι Schol. μέν τε Lasc. From a various reading of the Ms. D. Musgr. has edited μή τι, in

ὅμως δ' ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ·
νῦν ποῖ τράπωμαι; πότερα πρὸς πατρὸς δόμους,
οὓς σοὶ προδοῦσα καὶ πάτραν, ἀφικόμην;
ἢ πρὸς ταλαίνας Πελιάδας; καλῶς γ' ἂν οὖν
δέξαιντό μ' οἴκοις, ὧν πατέρα κατέκτανον. 505
ἔχει γὰρ οὕτω. τοῖς μὲν οἴκοθεν φίλοις
ἐχθρὰ καθέστηχ'· οὓς δέ μ' οὐκ ἐχρῆν κακῶς
δρᾶν, σοὶ χάριν φέρουσα, πολεμίους ἔχω.
τοιγάρ με πολλαῖς μακαρίαν ἀν' Ἑλλάδα

which the Ms. C. coincides. *Porson.* Elmsl. has edited the line interrogatively, δοκοῦσα μὲν τί πρός γε σοῦ πράσσειν καλῶς; as in v. 310. σὺ γὰρ τί μ' ὠδίκηκας; where τί is equivalent to οὐδέν without an interrogation: at the same time he remarks that δοκῶ μὴ πράξειν καλῶς is not Greek, but οὐ πρ. καλ. Matthiæ however, with whom Scholefield agrees, contends in favor of μὴ, as being connected with πράσσειν, not δοκοῦσα, and used in the same way as in v. 538. 771. The force of μὴ thus answers to the Latin *minime*, and μή τι to *ne minimum quidem*.

501. ὅμως δ', sc. κοινώσομαι: ὅμως, thus elliptically used, is generally found at the end of a verse: Æsch. S. c. Th. 709. Πιθοῦ γυναιξί, καίπερ οὐ στέργων, ὅμως, sc. πιθοῦ: Pers. 800. πᾶν δ' ἀκούσεσθ' ἄθλιον, Λέξον καταστὰς, κεἰ τέρψεις κακοῖς, ὅμως· sc. λέξον. See Blomfield's note. In v. 282. above, the proper punctuation would perhaps be, ἐρήσομαι δὲ, καὶ κακῶς πάσχουσ', ὅμως.

502. Ennius ap. Cic. de Orat. iii. 38. *Quo nunc me vortam? quod iter capiam ingredi? Domum paternamne, an ad Peliæ filias? Porson.* Compare the words of Dido, Æn. iv. 533. En quid ago? rursusne procos irrisa priores Experiar?

503. Cf. 32. οἴκους θ' οὓς προδοῦσ' ἀφίκετο: 996. νυμφιδίων ἕνεκεν Λεχέων, ἃ σοι προλιπὼν ἀνόμως Ἄλλᾳ συνοικεῖ πόσις ξυνεύνῳ. Eur. Hec. 980. σοὶ, *for your sake.* See this use of the dat. explained in v. 6.

ἀφικόμην, sc. δεῦρο: Hec. 953. συμπιτνεῖ δμωῒς σέθεν, Λέγουσα μύθους, ὧν κλύων ἀφικόμην.

504. καλῶς γ' ἂν οὖν Aldus, correctly: ταυῦν Lasc. τὰ νῦν Flor. τ' ἂν οὖν, for τοι ἂν οὖν Brunck. See below 588. where no variation, at least in this phrase, is noticed. *Porson.* Καλῶς is used ironically: cf. v. 514.

505. "The trisyllable πατέρα in this position injures the harmony of the verse. Euripides very rarely introduces senarii of this description in the older plays, but not unfrequently in those of a more recent date. Hec. 727. ἐλθοῦσ', ἐφ' οἵσπερ Ταλθύβιος ἤγγειλέ μοι: 1240. Ἀχθεινὰ μέν μοι τἀλλότρια κρίνειν κακά. See also Or. 60. 244. 487. 670. Phœn. 79. A few instances also occur in Æschylus: S. c. Th. 1030. Eum. 107. Pers. 171. 332." Elmsl.

506. τοῖς μὲν οἴκ. φίλοις refers to πατρὸς δόμους, and οὓς δέ μ' οὐκ ἐχρῆν κακῶς δρᾶν to τάλαινας Πελιάδας.

509. πολλαῖς: "i. e. ἐν πολλαῖς. Thuc. i. 6. οἱ πρεσβύτεροι (ἐν) αὐτοῖς." Class. J. 56. p. 319.

Ἑλληνίδων Ald. Alexander Rhetor. p. 580. ed. Ald. and all edd. except Lasc. which exhibits ἀν' Ἑλλάδα with *B. D. Cott. Fl.* καθ' Ἑλλάδα A. For Ἑλληνίδων Herodianus in Villoison. Anecd. Gr. T. ii. p. 90. Ἑλλάδ', ἂν being omitted in consequence of the preceding syllable. I have therefore edited that which has both more authority and more elegance. *Porson.* Elmsley doubts whether ἀν' Ἑλλάδα is defensible, unless with πολλοῖς, which

ἔθηκας ἀντὶ τῶνδε· θαυμαστὸν δέ σε
ἔχω πόσιν καὶ πιστὸν ἢ τάλαιν' ἐγὼ,
εἰ φεύξομαί γε γαῖαν ἐκβεβλημένη,
φίλων ἔρημος, ξὺν τέκνοις μόνη μόνοις.
καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,
πτωχοὺς ἀλᾶσθαι παῖδας, ἤ τ' ἔσωσά σε.
ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν, ὅς κίβδηλος ἦ,
τεκμήρι' ἀνθρώποισιν ὥπασας σαφῆ,
ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι,
οὐδεὶς χαρακτὴρ ἐμπέφυκε σώματι;
Χο. δεινή τις ὀργὴ καὶ δυσίατος πέλει,
ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.
Ια. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,

is not sanctioned by any Ms. He therefore retains Ἑλληνίδων.

510. Beck has edited θαυμαστὸν δέ σέ γ'. But *a vowel cannot suffer elision in the end of a verse, unless the preceding syllable is long.* He perceived that this particle was wanting; but did not see that it should be placed elsewhere. For in general a full stop is placed after v. 511. and a shorter one after 513. But since for φεύξομαι δὲ, in Aldus, the Mss. *A. B. D. Fl. L.* afford φεύξομαί τε, while Herodian omits both, I have altered the punctuation, and for τε have substituted γε, which any one must see can be easily corrupted into the other, or be lost in the succeeding syllable γαῖ. *Porson.*

513. φίλων ἔρημος. On the constr. see v. 51. Hec. 1138.

ξὺν τέκνοις μόνη μόνοις. Edwards in his notes on this play ingeniously remarks: "This is something like Milton's *through Eden took their solitary way*, an expression that has incurred the censure of critics."

514. καλὸν, ironically for αἰσχρὸν, as we say, *much to your credit:* Eur. Iph. A. 305. Καλόν γε μοι τοὔνειδος ἐξωνείδισας: Phœn. 835. Θήβαις κάλλιστον ὄνειδος, where the Schol. well remarks: ἔστι δὲ τὸ ὄνειδος τῶν μέσων λέξεων, ὡς καὶ τύχη, καὶ δόλος, καὶ ζῆλος.

515. ἤ τ' ἔσωσά σε. See the note on v. 264.

516. The words of Theognis 119. cited by Elmsl. are very parallel: Χρυσοῦ κιβδήλοιο καὶ ἀργύρου ἄνσχετος ἄτη, Κύρνε, καὶ ἐξευρεῖν ῥᾴδιον ἀνδρὶ σοφῷ. Εἰ δὲ φίλου νόος ἀνδρὸς ἐνὶ στήθεσσι λέληθε Ψυδρὸς ἐὼν, δόλιον δ' ἐν φρεσὶν ἦτορ ἔχει, Τοῦτο θεὸς κιβδηλότατον ποίησε βροτοῖσι, Καὶ γνῶναι πάντων τοῦτ' ἀνιηρότατον: cf. *Eundem* v. 415.

518. "Χρὴ, *fieri potest.* Sic Hec. 370. Οὔτ' ἔλπιδος γὰρ οὔτε του δόξης ὁρῶ Θάρσος παρ' ἡμῖν, ὥς ποτ' εὖ πρᾶξαί με χρή. Sic et 978. et Prometh. 303." Class. J. 56. p. 319.

519. οὐδεὶς χ. Shakspeare in Macbeth: *there is no art To find the mind's construction in the face.* See Hec. 379.

520. On the quantity of ἰάομαι see the beginning of Porson's Pref. to the Hecuba.

522. ἔοικα ed. Musgr. by an error of the press; which is worth notice lest any one should be misled by a false idea of elegance. *Porson.* Cf. 338.

ἀλλ' ὥστε ναὸς κεδνὸν οἰακοστρόφον,
ἄπροισι λαίφους πρασπέδοις ὑπεκδραμεῖν
τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν.
ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν,
Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας
σώτειραν εἶναι θεῶν τε κἀνθρώπων μόνην.
σοὶ δ' ἔστι μὲν νοῦς λεπτός, ἀλλ' ἐπίφθονος
λόγος διελθεῖν, ὡς Ἔρως σ' ἠνάγκασε
τόξοις ἀφύκτοις τοὐμὸν ἐκσῶσαι δέμας.
ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν·

523. *ναὸς* Lasc. *νηὸς* Ald. and Æsch. Theb. 62. from whence Valck. on Hipp. 1226. has intimated that this verse is borrowed. *Porson.*

524. ἄκρ. λ. κρ. ὑπεκδρ. Elmsley translates it *with full sails:* but the following passage from Aristoph. Ran. 999. will shew that this is not correct: Ἀλλ' ὅπως, ὦ γεννάδα, Μὴ πρὸς ὀργὴν στιλέξεις, Ἀλλὰ συστείλας, ἄκροισι ῥᾳθυμενος τοῖς ἱστίοισιν, Εἶτα μᾶλλον, ἄλλων ἄξεις, Καὶ φυλάξεις, ἡνίκ' ἂν ὁ πνεῦμα λεῖον καὶ καθεστηκὸς λάβῃς: which is thus well explained by the schol.: τοῦτο δὲ εἴρηκεν ἐκ μεταφορᾶς τῶν πλεόντων, οἳ, ὅταν πνεῦμα σφοδρὸν πνεύσῃ, συστέλλουσι τὰ ἱστία, ἵνα μὴ ᾖ βαλᾷ τούτου φορᾷ ἀνατραπείη τὸ πλοῖον· χαλῶντες δὲ ἤδη κατὰ μικρὸν γνοῖ τὴν ναῦν εἰς τὸ πρόσω τοῦ πλοῦ. πρωῒ δὲ, τοῖς ἐν ἄκρῳ δεχομένοις τὸ πνεῦμα, καὶ μὴ κατὰ τὸ μέσον. The expression therefore divested of metaphor means, *to meet warily and judiciously, with calm and dispassionate reasoning, our incensiderate loquacity.*

526. "καὶ λίαν is more emphatic than λίαν. Eur. Hec. 1286. Ἐπεὶπερ ἔτυ καὶ λίαν θρασυστομεῖ. Aristoph. Equ. 1228. Τοὐμόν γε φράζων ὄνομα καὶ λίαν σαφῶς. Similar to this are καὶ μάλα and καὶ πολύ: cf. 897." Elmsl.

529. Musgr. conjectures σὲ δ', which being substituted, σ' must be erased in the succeeding verse; he also prefers λόγοις in the next line. But Brunck well defends the received text. *Porson.* This passage, the connection of which is obscure and has been the cause of great perplexity to commentators, is thus well explained by Tate in Dalzel's Collectanea Majora: *Since you thus exaggerate the service you did me, I must tell you at once, I believe myself more indebted to the love you felt for my person, than to any other cause. 'Tis true you are a subtle arguer, and speak well for yourself. But were it not for the odium of attempting to disparage a service performed, I could shew by detail of argument, it was the love of me, which you could not withstand, that impelled you to preserve my life for your own sake. However to let that pass—as it is an ungrateful subject—the service you did me was not amiss. But then, I have more than repaid it since,* &c.

531. πόνων ἀφύκτων Ald. which reading is noticed by the Schol. But he also notices the other, τόξοις ἀφύκτοις, which Lasc. and most Mss. acknowledge, and which Valck. on Hipp. 1420. approves. Ennius in Cic. Tusc. iv. 32. has this passage in view: *Tu me amoris, magis quam honoris, servavisti gratia.* Porson. Cf. 634. Soph. Phil. 105. *Iovis ἀφύκτους.* Ovid. Met. i. 519. Certa quidem nostra est; nostrâ tamen una *sagitta certior,* sc. Amoris.

532. αὐτὰ A. B. D. Fl. L. P. θήσομαι ought to signify *judicabo.* I should not be unwilling to read αὖ'

ὅπη γὰρ οὖν ἄνησας, οὐ κακῶς ἔχει.
μείζω γε μέντοι τῆς ἐμῆς σωτηρίας
εἴληφας ἢ δέδωκας, ὡς ἐγὼ φράσω.
πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς
γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι,
νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν.
πάντες δέ σ' ἤσθοντ' οὖσαν Ἕλληνες σοφὴν,
καὶ δόξαν ἔσχες· εἰ δὲ γῆς ἐπ' ἐσχάτοις
ὅροισιν ὤκεις, οὐκ ἂν ἦν λόγος σέθεν.
εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις,

ἀθρήσομαι, if an instance of this fut. were known to me. But I have never met with either the act. or middle fut. of this verb. *Porson.* Elmsley supplies an instance of the fut. act. from Naumachius v. 26. ed. Gaisf. Scholefield however well remarks, that no change is requisite: and that *θήσομαι* is to be rendered by *disponam, statuam*, Anglice, *lay it down too nicely.* Cf. 573.

534. *τῆς ἐμῆς σωτηρίας* is governed by *εἴληφας*, the prep. *ἀπὸ*, or, according to Schæfer, *ἀντὶ* being understood: *you have derived more advantage from*, or *you have received more in return for my safety.* Scholefield appositely compares Eur. Or. 495. *τὸ σῶφρόν τ' ἔλαβεν ἂν τῆς ξυμφορᾶς.*

536. Ἑλλάδα—γαῖαν for Ἑλληνίδα: see Hec. 134.

537. Elmsley observes that, if necessary, we might read: *καὶ δίκῃ τ' ἐπίστασαι Νόμοις τε χρῆσθαι.* In l. 500. Porson notices that the reading *τυράννων* for *τυράννῳ* arose from the ι subscript.

538. *μὴ πρὸς ἰσχύος χ.* "Understand *ζῆν*, *διάγειν*, or something similar: *πρὸς ἰσχ. χ.* is the same as *πρὸς ἰσχ. κράτος* in Soph. Phil. 594." Elmsl. Cf. 771. Hec. 374.

540. *εἰ δὲ—ὤκεις.* See Hec. 1210. Tate compares Waller's *Song to a Rose*: 'Tell her, that's young And shuns to have her graces spy'd, That hadst thou sprung In deserts, where no men abide, Thou must have uncommended died.' Also Gray's Elegy: 'Full many a flower is born to blush unseen.'

542. Euripides has borrowed the turn of expression from a splendid passage of Tyrtæus in Stobæus li. p. 193. which no one, I expect, will be sorry to see quoted at length: *Οὔτ' ἂν μνησαίμην, οὔτ' ἐν λόγῳ ἄνδρα τιθείην, Οὔτε ποδῶν ἀρετῆς, οὔτε παλαισμοσύνης, Οὐδ' εἰ Κυκλώπων μὲν ἔχοι μέγεθός τε βίην τε, Νικώῃ δὲ θέων Θρῃκίων Βορέην· Οὐδ' εἰ Τιθωνοῖο φύην χαριέστερος εἴη, Πλουτοίη δὲ Μίδεω καὶ Κινύρεω βάθιον· Οὐδ' εἰ Ταντα λίδεω Πέλοπος βασιλεύτερος εἴη, Γλῶσσαν δ' Ἀδρήστου μειλιχόγηρυν ἔχοι· Οὐδ' εἰ πᾶσαν ἔχοι δόξαν, πλὴν θούριδος ἀλκῆς.* Theocritus had both Eurip. and Tyrtæus in view, viii. 53. *Μή μοι γᾶν Πέλοπος, μή μοι χρύσεια τάλαντα Εἴη ἔχειν, μηδὲ πρόσθε θέειν ἀνέμων·* where J. Pierson, having premised, "that *χρύσεια τάλαντα* is very tame, since the poet ought to have introduced something more definite," corrects *Κροίσοιο*, certainly both elegantly and plausibly: Jortin *Κροίσεια*, which comes nearer to the letters, as *Κροισείων αἱρετώτερον στατήρων* in Plut. Polit. Præcept. p. 823. A. Theocritus himself, x. 32. cited by Pierson, alludes to the riches of Crœsus; and Procopius, appositely cited by Warton, to *τὰ Κροίσου τάλαντα.* I am not however yet induced to give up the

μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος,
εἰ μὴ 'πίσημος ἡ τύχη γένοιτό μοι.
τοσαῦτα μέντοι τῶν ἐμῶν πόνων πέρι
ἔλεξ'· ἄμιλλαν γὰρ σὺ προὔθηκας λόγων.
ἃ δ' εἰς γάμους μοι βασιλικοὺς ὠνείδισας,
ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,
ἔπειτα σώφρων, εἶτα σοὶ μέγας φίλος,
καὶ παισὶ τοῖς ἐμοῖσιν· ἀλλ' ἔχ' ἥσυχος
ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονὸς,
πολλὰς ἐφέλκων ξυμφορὰς ἀμηχάνους,
τί τοῦδ' ἂν εὕρημ' εὗρον εὐτυχέστερον,

old reading. For it might be objected with equal propriety that, in this passage of Eurip., " χρυσὸς ἐν δόμοις is same, and that the poet ought to have ntroduced something more definite." Moreover ὠνέμων is open to the same objection, and, from the example of Tyrtæus, it ought to be changed into λορέα. In Anacr. xxiii. 1. Ὁ πλοῦτος ἔγε χρυσοῦ, Branck at first, from the correction of Sevinus, had edited Κροίσου; afterwards he acknowledged his error, being convinced by Larcher, whom see on Herod. ii. 121. Our author uses the same form of expression in Herc. Fur. 645. Μή μοι μήτ' Ἀστήτιδος Τυραννίδος ὄλβος εἴη, Μὴ χρυσοῦ δόματα πλήρη, Τὰς ἥβας ἀντιλαβεῖν· where if any one should insist on reading Κροίσου, I would recommend him to give up the art of criticism, *Anticyras melius sorbere meraas. Porson.* Cf. Eur. Hec. 26. καὶ ταῦτ', ἐς οἶδμ' ἀλδς Μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.

543. *Fl. P.* βέλτιον. B. D. L. βέλτιστον, which must be understood as if it were βέλτιστον τῶν Ὀρφέως μελῶν. But κάλλιον is better as in Ald. Bast. Il. H. p. 666. 47=535. 14. K. 901. 54=720. 17. *Porson.* Eur. Alc. 967. Εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῆν.

546. The same verse is read in Suppl. 430. as Valck. has noticed on Phœn. 937. προύθηκας L. (so Elmsl.) *Porson.*

547. ἃ δ' εἰς γ. κ. τ. λ. i. e. ἃ δὲ ὠνείδισάς μοι ἕνεκα γάμων βασιλ.: εἰς, *with respect to, quod attinet ad:* see 267.

548. ἐν τῷδε after ἃ δ' εἰς γ. is remarkable: the writer in the Class. J. 56. p. 320. seems to have well explained the construction by referring τῷδε to γάμους and making it equivalent to ἐν τῷ γῆμαι.

δείξω—σοφὸς γεγὼς, *that I was wise:* a similar construction to the one noticed above v. 26. Eur. Or. 792. τοῦ γὰρ ὢν δείξω φίλος; Alc. 779. ὅμμα δ' οὐκ ἐδείκνυμεν ξένῳ Τέγγοντες: Eur. Tro. 977. καὶ τήνδε δείξω μὴ λέγουσαν ἔνδικα. See Matth. Gr. Gr. §. 548. 5.

550. ἔχ' ἥσυχος, for ἔστω: Eur. Hipp. 1309. Δάκνει σε, Θησεῦ, μῦθος, ἀλλ' ἔχ' ἥσυχος: Or. 1267. ἄφοβος ἔχε.

553. εὐψυχέστερον L. An error originating in the similarity of the letters T and Ψ indistinctly traced out; or being written thus, T +, as is generally the case in Mss., if the upper line in + becomes faint, it is easily changed into T. *Scholia in Hermog. inter Aldi Rhet. T.* ii. p. 9. 38. Κομματικὴ δέ ἐστιν ὡς ἐπὶ τῶν γυναικῶν τῶν κεχρημένων τὶ μυθίῳ καὶ φυκίῳ. Who does not see that the reading

ἦ παῖδα γῆμαι βασιλέως, φυγὰς γεγώς;
οὐχ, ἦ σὺ κνίζει, σὸν μὲν ἐχθαίρων λέχος,
καινῆς δὲ νύμφης ἱμέρῳ πεπλημμένος,
οὐδ' εἰς ἄμιλλαν πολύτεκνον σπουδὴν ἔχων·
ἄλις γὰρ οἱ γεγῶτες, οὐδὲ μέμφομαι·
ἀλλ' ὡς, τὸ μὲν μέγιστον, οἰκεῖμεν καλῶς,
καὶ μὴ σπανιζοίμεσθα, γιγνώσκων ὅτι
πέννητα φεύγει πᾶς τις ἐκπεσὼν φίλος·
παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν,
σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνοις
εἰς ταυτὸ θείην, καὶ ξυναρτήσας γένος,
εὐδαιμονοίην· σοί τε γὰρ παίδων τί δεῖ;

should be ψιμυθίῳ? *Porson.* Cf. 714. Εὕρημα δ' οὐκ οἶσθ' οἷον εὕρηκας τόδε.

555. ἦ σὺ κνίζει, *as you torment yourself:* cf. 164. 568. 599. Jason alludes to the words of Medea above v. 488.

ἐχθραίνων commonly, but ἐχθαίρων Brunck from *A. Fl.* I have already noticed on Orest. 292. that *the tragic writers always say* ἐχθαίρω, *never* ἐχθραίνω. In Soph. Ant. 93. Aldus has correctly edited ἐχθαρῇ, but Brunck has passed it over. For ἐχθραντέος Aj. 679. the second Juntine ed. has a various reading ἐχθαρτέος in the margin, and thus Suidas read, as is evident from the order of the letters. *Porson.*

557. ἅμ. πολύτ. Eur. Iph. T. 413. Φιλόπλουτον ἅμιλλαν Αἴξοντες μελάθροισιν.

561. Theognis 209. Οὐκ ἔστιν φεύγοντι φίλος καὶ πιστὸς ἑταῖρος.

φίλος. Elmsl. remarks that φίλων would be according to the more usual construction: Aristoph. Vesp. 620. Ἦν γ' οὖν ἡμεῖς θορυβήσωμεν, Πᾶς τις φησὶν τῶν παριόντων Οἷον βροντᾷ τὸ δικαστήριον: Ran. 1011. Νὴ τοὺς θεούς, νῦν γ', οὖν Ἀθηναίων ἅπας τις εἰσιὼν Κέκραγε πρὸς τοὺς οἰκέτας. Herod. iii. 113. νῦν δ' ἅπας τις τῶν ποιμένων ἐπίσταται ξυλουργέειν ἐς τοσοῦτο. Cf. v. 654.

562. παῖδάς τε Ald. δὲ Brunck, from A. L.: τὸ μὲν μέγιστον and παῖδας δὲ are opposed to each other. *Porson.* On ἀξίως with a gen. see Eur. Hec. 976. εὖ κἀξίως σέθεν λέγεις.

564. εἰς ταυτό. Elmsl. on Œd. T. 734. observes that ταυτὸ for ταυτὸν is of rare occurrence in the tragic writers: and that τοιοῦτο and τοσοῦτο are not found either in them or the old comic writers, except in corrupt places.

565. εὐδαιμονοίην. Elmsley proposes εὐδαιμονοῖμεν, as above οἰκοῖμεν and σπανιζοίμεσθα.

σοί τε γὰρ παίδων τί δεῖ; *what need have you of children?* Scholef. assumes to himself the merit of first editing this passage interrogatively, but Bothe had preceded him. Porson evidently intended τί to be taken in the sense of οὐδέν, as in v. 310. see also the note on 500. Elmsley professes himself unable to comprehend the force of the argument, which he considers absurd, and ill calculated to soothe Medea; he therefore suggests σοί τε γὰρ παίδων μέλει, *for both you have the interest of your children at heart, and I* &c. Medea however in v. 876. οὐκ εἰσὶ μέν μοι παῖδες; evidently refers to this argument, and pretends to assent to the justice of it.

σοὶ—τί δεῖ; the impersonal δεῖ is construed both with a dat. and an accus. of the person: with the dat. Æsch.

ἐμοί τε λύει τοῖσι μέλλουσιν τέκνοις
τὰ ζῶντ' ὀνῆσαι· μῶν βεβούλευμαι κακῶς;
οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος.
ἀλλ' εἰς τοσοῦτον ἦκεθ', ὥστ' ὀρθουμένης
εὐνῆς, γυναῖκες πάντ' ἔχειν νομίζετε·
ἢν δ' αὖ γένηται ξυμφορά τις εἰς λέχος,
τὰ λῷστα καὶ κάλλιστα πολεμιώτατα
τίθεσθε. χρῆν ἄρ' ἄλλοθέν ποθεν βροτοὺς
παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος·
χ' οὕτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.
Χο. Ἰᾶσον, εὖ μὲν τούσδ' ἐκόσμησας λόγους·
ὅμως δ' ἔμοιγε, κεἰ παρὰ γνώμην ἐρῶ,
δοκεῖς, προδοὺς σὴν ἄλοχον, οὐ δίκαια δρᾶν.
Μη. ἦ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν·
ἐμοὶ γὰρ, ὅστις ἄδικος ὢν, σοφὸς λέγειν

ig. 857. ὅτῳ δὲ καὶ δεῖ φαρμάκων: Eur. Suppl. 596. ἐν δεῖ μόνον μοι: instances with the accus. are given in he note on Hec. 962. the latter is the nore usual construction.

566. ἐμοὶ λύει, *it is my interest:* for ωφελεῖ: cf. 1109. 1359. Alc. 630. ημὶ τοιούτους γάμους Λύειν βροτοῖσιν. ophocles supplies the ellipse in Œd. . 316. Φεῦ, φεῦ· φρονεῖν ὡς δεινὸν, ὅθ' μὴ τέλη Λύει φρονοῦντι.

569. εἰς τοσοῦτον ἦκεθ', sc. μωρίας: f. 372.

573. τίθεσθε, for ἡγεῖσθε: cf. 532. Iec. 794. Ταῦτ' οὖν ἐν αἰσχρῷ θέμενος.

χρῆν ἄρ' ἄλλοθέν ποθεν κ. τ. λ. Euripides has pursued this idea in Hipp. 14. Ὦ Ζεῦ, τί δὴ, κίβδηλον εἰς ἀνθρώους κακὸν, Γυναῖκας εἰς φῶς ἡλίου καφήσας; Εἰ γὰρ βρότειον ἤθελες σπεῖαι γένος, Οὐκ ἐκ γυναικῶν χρῆν πασχέσθαι τόδε· Ἀλλ' ἀντιθέντας σοῖσιν ν ναοῖς βροτοὺς Ἢ χαλκὸν, ἢ σίδηρον, χρυσοῦ βάρος, Παίδων πρίασθαι σπέρα, τοῦ τιμήματος Τῆς ἀξίας ἕκαστον ἐν δὲ δόμασι Naïein ἐλευθέροισι, θηλεῖν ἄτερ. Monk cites Milton's imitaion of this passage in Paradise Lost . 888. 'O! why did God, Creator wise, that peopled highest heaven With spirits masculine, create at last This novelty on earth, this fair defect Of nature, and not fill the world at once With men, as angels, without feminine; Or find some other way to generate Mankind?'

I have changed γὰρ into ἄρ', as being γνωμικώτερον. *Porson.*

577. παρὰ γνώμην, *with reluctance:* Eur. Hec. 855. νόμων γραφαὶ Εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

579. διάφορος is generally construed with the gen., as Iph. A. 402. Οἵδ' αὖ διάφοροι τῶν πάρος λελεγμένων Μύθων. Elmsl. is not aware of any other instance where a dat. follows. The constr. in the present case may be: πολλὰ διάφορός εἰμι βροτῶν πολλοῖς: *I am very different from men in many respects.*

πολλὰ πολλοῖς: the tragic writers are partial to such repetitions: Eur. Ion. 381. Πολλαί γε πολλοῖς εἰσι συμφοραὶ βροτῶν: Heracl. 919. Ξυμφέρεται τὰ πολλὰ πολλοῖς. Æsch. Suppl. 459. Δεῖ κάρτα θύειν, καὶ πεσεῖν χρηστήρια Θεοῖσι πολλοῖς πολλά. Cf. 801.

πέφυκε, πλείστην ζημίαν ὀφλισκάνει.
γλώσσῃ γὰρ αὐχῶν τἄδικ' εὖ περιστελεῖν,
τολμᾷ πανουργεῖν, ἔστι δ' οὐκ ἄγαν σοφός.
ὡς καὶ σὺ μὴ νῦν εἰς ἐμ' εὐσχήμων γένῃ,
λέγειν τε δεινός· ἓν γὰρ ἐκτενεῖ σ' ἔπος· 585
χρῆν σ', εἴπερ ἦσθα μὴ κακὸς, πείσαντ' ἐμὲ
γαμεῖν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.
Ια. καλῶς γ' ἂν οὖν τῷδ' ἐξυπηρέτεις λόγῳ,
εἰ σοὶ γάμον κατεῖπον, ἥτις οὐδὲ νῦν
τολμᾷς μεθεῖναι καρδίας μέγαν χόλον. 590
Μη. οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος
πρὸς γῆρας οὐκ εὔδοξον ἐξέβαινέ σοι.
Ια. εὖ νυν τόδ' ἴσθι, μὴ γυναικὸς οὕνεκα
γῆμαί με λέκτρα βασιλέως, ἃ νῦν ἔχω.

582. "αὐχῶν is equivalent to δοκῶν, as Eur. Heracl. 832. πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν;" Elmsl.

584. The Schol. cites φαίνῃ for γένῃ. Did he read φάνῃς? *Porson.*

585. ἓν γὰρ οὖν κτενεῖ σ' ἔπος Ald. which in itself is extremely good, as above 533. ὅπῃ γὰρ οὖν ἄνησας. Soph. Antig. 771. εὖ γὰρ οὖν λέγεις: Œd. C. 1199. ἔχεις γὰρ οὖν βίαια τἀνθυμήματα, as Heath excellently reads for οὐ, after whom Brunck ought not to have attempted further. But this reading is not found in any Ms. *Ms. Flor.* ἓν γὰρ ἂν κτενεῖ σ'. *A. E. L. P.* ἓν γὰρ ἐκτενεῖ σ'. *B. D.* ἓν γάρ σ' ἐκτενεῖ: ἐκκτενεῖ Brunck and Beck, a compound unknown to the Greeks. Eustathius on Il. H. p. 672. 60=543. 40. ἓν γὰρ ἐκτενεῖ σ' ἔπος, ἤγουν εἷς λόγος ἐκτάδην ῥίψει, which Valckenaer *Diatrib.* p. 152. quotes and rejects; but this eminent critic does not seem to have been aware of the readings of Mss.: ἐκτάδην κεῖσθαι is a well known phrase: ["borrowed from the *palæstra*, as ἔχεσθαι μέσος &c." Elmsl.] Why could not Medea say, *By one argument I will so prostrate you, as if you were lying dead?* The metaphor is not harsher than the one in Plato's Euthyd. p. 227. F. παραταθῆναι γελῶντα. Musgrave reads, ἓν γὰρ, ἓν κτενεῖ σ'. *Porson.*

586. πείσαντί με Ald. πείσαντά με C. L. and, I think, most other Mss. *Porson.*

587. σιγῇ φίλων, *clam amicis:* thus βίᾳ is used: Eur. Or. 701. μὴ βίᾳ τῶν κρειτσόνων, *in spite of.*

588. καλῶς γ' ἂν οὖν μοι τῷδ' ὑπηρέτεις λόγῳ Ald. σὺ for μοὶ A. Fl. γὰρ for γ' ἂν Fl. What I have given, is in B. D. L. ἐξυπηρέτης L. *Porson.* Cf. 504. τῷδε λόγῳ, *this proposal.*

591. οὐ τοῦτό σ' εἶχεν, *this did not influence you:* as 357. ὧν φόβος μ' ἔχει: or ἔχω may be taken for κατέχω, *this did not hinder you,* sc. μὴ κατειπεῖν: as Herod. i. 158. Ἀριστόδικος ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους κ.τ.λ.

ἀλλὰ β. λ. *But a foreign connection was becoming discreditable to you in your old age:* on ἐκβαίνω see 231.

594. "I am doubtful whether γῆμαι λέκτρα βασιλέως can be used in the same sense as παῖδα γῆμαι βασιλέως v. 554. In the tragic writers λέκτρα βασιλέως signifies either *a king* or *the wife of a king*, never *a king's*

ἀλλ' ὥστερ εἶπον καὶ πάρος, σῶσαι θέλων
σὲ, καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους
φῦσαι τυράννους παῖδας, ἔρυμα δώμασι.
Μη. μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,
μηδ' ὄλβος, ὅστις τὴν ἐμὴν κνίζοι φρένα.
Ια. οἶσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ;
τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ,
μηδ' εὐτυχοῦσα δυστυχὴς εἶναι δόκει.
Μη. ὕβριζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφὴ,
ἐγὼ δ' ἔρημος τήνδε φευξοῦμαι χθόνα.
Ια. αὐτὴ τάδ' εἵλου· μηδέν' ἄλλον αἰτιῶ.
Μη. τί δρῶσα; μῶν γαμοῦσα, καὶ προδοῦσά σε;
Ια. ἀρὰς τυράννοις ἀνοσίους ἀρωμένη.
Μη. καὶ σοῖς ἀραία γ' οὖσα τυγχάνω δόμοις.

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daughter. The metre not admitting *βασιλίδας* or *βασιλείας*, I have substituted *βασιλέων*. The sing. *βασιλεὺς* always signifies *a king*, the plur. *βασιλῆς* sometimes *a queen*: Tro. 99. Hecuba says of herself, *οὐκέτι Τροία Τάδε, καὶ βασιλῆς ἐσμὲν Τροίας*. In 819. *δεσπότου* signifies *a mistress*. See note on *σοφοὶ* 386. Cf. 140. 456. 688." Elmsl.

597. *φῦναι* Ald. but *φῦσαι* ed. Lasc. and almost all Mss. *Porson*.

598. Stobæus affords *πικρὸς* as a *var. lect.*, which Grotius has adopted p. 377. But *λυπρὸς* is in a Ms. of Stob. referred to by Brunck and in the *ed. pr.*, in all edd. and Mss. of Eurip. as well as in the Schol., in Plut. T. ii. p. 25; B. Schol. Aphthonii in Aldi Rhet. T. ii. p. 8. fin. (The same variation is found in Tro. 346.) Also *κνίζει* in the *ed. pr.* of Stobæus. (Cf. 657.) *Porson*.

600. *μετεύξῃ* two words in *L.* which has deceived some. *Porson*. Literally: *know you that you will alter your prayer and will appear wiser?* The usual construction after *οἶσθα* is the imper. mood; *οἶσθ' ὡς ποίησον* not *ποιήσεις*: of which see instances in Hec. 225. Elmsley therefore would read *μέτευξαι*, and put the words *καὶ σοφωτέρα φανεῖ* in a parenthesis, as in Tro. 721. 'Αλλ' *ὡς γενέσθω* (*καὶ σοφωτέρα φανεῖ*·) *Μήτ' ἀντέχου τοῦδ'* (*εὐγενῶς δ' ἄλγει κακοῖς*), *Μήτε, σθένουσα μηδὲν, ἰσχύειν δόκει*.

601. 602. *φαίνεσθαι* and *δοκεῖν* Reiske, depending on *μετεύξῃ*. *Porson*.

603. *ἀποστροφὴ κακῶν* 795. *ζημίας ἀποστροφὴν* 1220.

606. *γαμοῦσα*, Schol. *σεσημείωται τὸ γαμοῦσα· θέλει δὲ εἰπεῖν, ἆρα τοιοῦτον ἔργον ποιήσασα; οὐ γὰρ ἐφ' ἑαυτῆς ἔλεγεν, ἐπεὶ εἶπεν ἂν γαμουμένη, ἀλλὰ τὸν Ἰάσονος λόγον ἐφ' ἑαυτῆς μετέστρεψεν. γαμεῖ μὲν γὰρ ὁ ἀνὴρ, γαμεῖται δὲ ἡ γυνή*. See the note on v. 264.

608. The general interpretation of this line is: *and I also happen to be an object of execration to your connexions:* but Schæfer and Elmsley understand *ἀραία* in an active sense for *ἀρὰς ἀρωμένη*: to which Scholefield objects as a mere tautology; if however the line be understood ironically, this objection will be obviated; *and forsooth I happen to be execrating your connexions*, meaning that the

Ια. ὡς οὐ κρινοῦμαι τῶνδέ σοι τὰ πλείονα.
ἀλλ' εἴ τι βούλει παισὶν ἢ σαυτῇ, φυγῆς
προσωφέλημα, χρημάτων ἐμῶν λαβεῖν,
λέγ'· ὡς ἕτοιμος ἀφθόνῳ δοῦναι χερὶ,
ξένοις τε πέμπειν ξύμβολ', οἳ δράσουσί σ' εὖ.
καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι,
λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα.
Μη. οὔτ' ἂν ξένοισι τοῖσι σοῖς χρησαίμεθ' ἄν,
οὔτ' ἄν τι δεξαίμεσθα, μήθ' ἡμῖν δίδου·
κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

royal family acted at the instigation of Jason in banishing her. The active sense usually belongs to *ἀραῖος* where a dative follows: Eur. Iph. T. 774. *ἢ σοῖς ἀραία δώμασιν γενήσομαι.* Soph. Œd. T. 1290. *ὡς ἐκ χθονὸς ῥίψων ἐαυτὸν, οὐδ' ἔτι Μενῶν δόμοις ἀραῖος.* Æsch. Ag. 245. *φθόγγον ἀραῖον οἴκοις.*

609. *ὡς οὐ κριν.*, for *ἴσθι ὡς*, a strong affirmation: Eur. Hec. 400. *ὡς τῆσδ' ἑκοῦσα παιδὸς οὐ μεθήσομαι*: Phœn. 727. *ὡς οὐ καθέξω τειχέων εἴσω στρατόν*: Andr. 254. *ὡς τήνδ' ἀπάξεις οὔποτ' ἐξ ἐμῆς χερός.*

" κρινοῦμαι, litigabo : Aristoph. Nub. 66. *τέως μὲν οὖν ἐκρινόμεθ', ἀλλὰ τῷ χρόνῳ Κοινῇ ξυνέβημεν.*" Elmsl. Scholefield observes that the middle voice has the same force in *δικάζομαι*, as Thuc. iii. 44. *ἡμεῖς δὲ οὐ δικαζόμεθα πρὸς αὐτούς, are not at law with them.* Cf. Od. Σ. 148.

612. " Very often the verb *εἰμὶ* is wanting, especially with *ἕτοιμος*: Eur. Tro. 74. *ἕτοιμ', ἃ βούλει, τἀπ' ἐμοῦ*, sc. *ἐστί*. Plato Phædr. 332. (*ἡ ψυχὴ*) *δουλεύειν ἑτοίμη.*" Matth. Gr. Gr. §. 305. Schæfer on Bos Ell. p. 376. notices the same ellipse with the adj. *ἄξιος*, (see Hec. 313.) *δυνατὸς, ἐπιδευὴς, ἱκανὸς, οἷός τε, πρόθυμος.*

ἀφθόνῳ χερὶ, with an ungrudging hand: " Ovid. Trist. i. 2, 67. Est illi nostri *non invidiosa* cruoris Copia." Class. J. lvi. p. 321.

613. *ξύμβολ'.* " The alliance which was contracted by hospitality, was termed *προξενία*. It was held very sacred, and was observed by the ancient Greeks with greater inviolability than even the ties of kindred and consanguinity. The alliances of hospitality descended from parents to their children; nor were they contracted only by private or single persons, but by these with whole families and cities. Thus Nicias, the Athenian, is called *πρόξενος τῶν Λακεδαιμονίων*, allied by hospitality to the Lacedæmonians. Hence it was customary for men thus allied to give each other *σύμβολα*, certain tokens, the producing of which was a recognition of the covenant of hospitality. These tokens were mutual presents and gifts, which were called *ξένια* or *δῶρα ξενικὰ*, and which were deposited by the ancient Greeks among their treasures, to perpetuate the memory of their friendships to succeeding generations: *Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.* Il. Z. 218. The later Greeks used to break *ἀστράγαλος*, a die, into two parts; one of which the guests carried away, and the other remained with the person who had entertained them." Robinson's Antiq. of Greece p. 532.

617. Thus Brunck has edited from A. L. The common reading is *μηδ' ἡμῖν. Porson.*

618. Soph. Aj. 665. *Ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα.* " Milton's Comus: none, But such as are good men, can give good things." Class. J. lvi. p. 321.

. ἀλλ' οὖν ἐγὼ μὲν δαίμονας μαρτύρομαι,
ὡς πάνθ' ὑπουργεῖν σοί τε καὶ τέκνοις θέλω· 620
σοὶ δ' οὐκ ἀρέσκει τἀγάθ', ἀλλ' αὐθαδίᾳ
φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεῖ πλέον.
η. χώρει· πόθῳ γὰρ τῆς νεοδμήτου κόρης
αἱρεῖ, χρονίζων δωμάτων ἐξώπιος.
νύμφευ', ἴσως γὰρ, ξὺν θεῷ δ' εἰρήσεται, 625
γαμεῖς τοιοῦτον, ὥστε σ' ἀρνεῖσθαι, γάμον.

Χο. Ἔρωτες, ὑπὲρ μὲν ἄγαν στροφὴ α'.
ἐλθόντες, οὐκ εὐδοξίαν,
οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν, εἰ δ' ἄλις
ἔλθοι

619. ἀλγυνεῖ for ἀλγυνῇ Ms. Flor. alck. on Phœn. 576. *Person.*
623. Cf. 1363. *νεοδμῆτες γάμοι.*
624. *δωμάτων ἐξώπιος* for *ἔξω*: Alc. Suppl. 1048.
625. *ξὺν θεῷ δ' εἰρήσεται, deo fa-*
e: cf. 798. *ὃς ἡμῖν ξὺν θεῷ τίσει*
ν. Aristophanes is supposed to
le to this passage in Plut. 114.
ι γὰρ, εἶπαι, ξὺν θεῷ δ' εἰρήσεται,
ης ἀπαλλάξειν σε τῆς ὀφθαλμίας,
καὶ ποιήσας.
626. *ὥστε σ' ἀρνεῖσθαι*, Schol. *ὥστε*
μελησθῆναί σε ἐπὶ τῷ γάμῳ.
627. *ὑπὲρ μὲν ἄγαν ἐλθόντες*: cf.
Alc. 997. *μή μοι, πόντια, μείζων*
ις. Hor. Od. i. 19, 9. In me *tota*
a Venus.
629. I have formed one hexameter
of two verses, here and below 637.
ay indeed be objected, that a dac-
s not correctly placed in the third
of the third verse of the strophe,
a spondee is in the correspond-
ine of the antistrophe. But the
c writers do not admit that they
ound by such a rule, particularly
ie common kinds of metre: see
rom. 135. 141. Again, by inscrt-
, the unpleasant concurrence of
two syllables *αν ἀν* is avoided.
easily the syllable *ἐν* might have
ed, it is unnecessary to mention.
us in Athenæus xiii. p. 564. F. *ῥοδέοισιν ἐν ἄνθεσι θρέψαν.* Eustathius Od. Z. p. 1518. 17=256. 30. omits *ἐν*. But this construction is rather unusual, which will account for its being altered by transcribers. Above 424. *Οὐ γὰρ ἐν ἀμετέρᾳ γνώμᾳ λύρας Ὅπασε θέσπιν ἀοιδὰν Φοῖβος*: it seems also necessary to restore it to Homer Od. Ω. 200. *χαλεπὰ δέ τε φῆμιν ὄπασσε Θηλυτέρῃσι γυναιξί*: the *codex Harleianus* however has, *χαλεπὴν δ' ἐνὶ φῆμιν ὀπάσσει*. The oath of the Pythagoreans is well known, *Ναὶ μὰ τὸν ἀμετέρᾳ ψυχᾷ παραδόντα τετρακτύν*: which Julian thus parodies, Orat. vi. p. 196. C. (368.) *Οὐ μὰ τὸν ἐν στέρνοισιν ἐμοῖς παραδόντα τετρακτύν*. Eur. Iph. A. 584. *ὃς τᾶς Ἑλέναις Ἐν ἀντωποῖς βλεφάροισιν Ἔρωτα δέδωκας, Ἔρωτι δ' αὐτὸς ἐπτοάθης*· where *πέπωκας* is the absurd reading of Bern. Martinus Var. Lect. iv. 7. The Latins also have imitated this: Lucretius iii. 647. 'Et simul in pugnæ studio quod dedita mens est, Corpore relicuo pugnam cædisque petisset:' of which verses the former is cited by M. A. Muretus on Catullus lx. 101. 'Non tuus levis in mala Deditus vir adultera,' the other is thus emended by Bentley on Phædr. i. 31, 13. instead of 'Corpore cum reliquo.' Lambinus also cites iv. 813. 'Præterquam quibus est in rebus deditus ipse,' where Mss. differ, but

Κύπρις, οὐκ ἄλλα θεὸς
εὐχαρις οὕτω.
μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ
χρυσέων τόξων ἐφείης,
ἱμέρῳ χρίσασ', ἄφυκτον οἰστόν.
στέργοι δέ με σωφροσύνα, ἀντιστρ. α'.
δώρημα κάλλιστον θεῶν·
μηδέποτ' ἀμφιλόγους ὀργὰς, ἀκόρεστά τε νείκη,
θυμὸν ἐκπλήξασ' ἑτέ-
ροις ἐπὶ λέκτροις,
προσβάλοι δεινὰ Κύπρις, ἀ-
πτολέμους δ' εὐνὰς σεβίζουσ',

the received reading seems the soundest. *Porson.* Soph. Œd. C. 153. ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ Προσθήσεις τάσδ' ἀράς. ἄλις ἔλθοι: Alc. 932. ἀλλ' ἔμπας Ἔφερε κακὸν ἄλις, Schol. *μετρίως.* Elmsley compares Hel. 1111. Εἰ δ' ἦσθα μετρία, τἄλλά γ' ἠδίστη θεῶν Πέφυκας ἀνθρώποισιν.

631. εὔχαρις. This word is used in one other passage of Eur., Heracl. 894. and there also as an epithet of Venus.

633. (ἐκ) χρυσέων τόξων. "Χρυσέων is an anapest both here and in v. 974. In the tragic writers χρύσεος is often found with the first syllable short. This remark was first made by Hermann. Examples occur in Soph. Œd. T. 158. 188. Ant. 103. Eur. Iph. A. 1051. Iph. T. 1253. Tro. 520. 856. Bacch. 373. Heracl. 916. Herc. F. 351. 396. El. 192." Elmsl. Maltby has not noticed this variation in the quantity of χρύσεος. The student will however observe that it is found short only in the chorusses; and may perhaps generally be scanned as a dissyllable; this is Scholefield's opinion on Hec. 453. where also see Porson. Compare the note on v. 2.

ἐφίης most edd. and Eustath. on Il. E. p. 568. 24=431. 35. but ἐφείης A. B. C. D. P. and thus Barnes has edited from the conjecture of Æm. Portus. *Porson.*

634. χρίσασθ' ἄφυκτον οἴστὸν L. οἰστὸν *is a dissyllable, as it is always in the Attic writers.* See the excellent note of Pierson on Mœris p. 275. Barnes' observation is not amiss: 'In scanning it must be read as οἰστόν.' The same critic also remarks on Androm. 1134. 'It must be read with two syllables, as if οἰστοί.' But in Herc. F. 196. having become bolder he has edited μυρίους οἰστοὺς ἀφεὶς. See the Pref. to the Hecuba p. ix=vi. *Porson.*

637. Construe in this order: μηδέποτε δεινὰ Κύπρις προσβάλοι [γυναιξὶν] ἀμφιλ. ὀργ., ἀκ. τε νείκη, ἐκπλήξασα θυμὸν [ἀνδρῶν] ἑτ. ἐπὶ λέκτροις. Cf. Horace Od. i. 13. Felices ter et amplius Quos irrupta tenet copula; nec malis Divulsus querimoniis Suprema citius solvet amor die.

640. προσβάλοιμ', ὦ δεινὰ Ald. What I have edited, is contained in the Mss. B. D. L. P. except that L. has προσβάλλοι. ἀπολέμους Ald. I have added δ' from L. The metres would perhaps agree better, if we were to read, ἀλλ' ἀπολέμους εὐνὰς—. [See the note on 633.] Κρίνοι is in all the Parisian Mss. in C. Fl. L. κρῖναι Schol. κρίνει Ald. *Porson.*

641. σεβίζουσα, Schol. προκρίνουσα προτιμῶσα: 156. Εἰ δὲ σὺς πόσις Κἀλέχη σεβίζει. "Venus is stiled

ὀξύφρων κρίνοι λέχη γυναικῶν.
ὦ πατρὶς, ὦ δῶμά τ' ἐμὸν, στροφὴ β'.
μὴ δῆτ' ἄπολις γενοίμαν,
τὸν ἀμηχανίας ἔχουσα
δυσπέρατον αἰῶν',
οἰκτρότατον ἀχέων·
θανάτῳ, θανάτῳ πάρος δαμείην,
ἀμέραν τάνδ' ἐξανύσασα· μόχθων δ'
οὐκ ἄλλος ὕπερθεν,
ἢ γᾶς πατρίας στέρεσθαι.
εἴδομεν, οὐκ ἐξ ἑτέρων ἀντιστρ. β'.
μύθων ἔχομεν φράσασθαι·

in Soph. Trach. 515." Class. . 321.

Elmsley approves of Bucha- ersion, *Parata prompte expenecti jugalis crimina:* except φρων is not correctly rendered *ta*, but has the same meaning μος in v. 320. This remark is ect: φρὴν and θυμὸς differ in as much as *mens* and *animus* in ὀξύφρων is *quick of perception, s, quick-tempered.* "Κρίνοι, *e disputes of.*" Class. J. *l. c.* strue thus: *May Venus, with dgment, arrange the marriages ales:* selecting for them hus- of congenial dispositions, not it, as Medea complains above γὼν μέγιστος, ἢ κακὸν λαβεῖν, τόν.

Soph. Œd. T. 830. Μὴ δῆτα, ὦ θεῶν ἀγνὸν σέβας, Ἴδοιμι ἡμέραν.

(ἕνεκα) ἀμηχανίας: a frequent after οἰκτρὸς, δείλαιος, μέλεος, s, and similar words: see above

οἰκτροτάτων Ald. Lasc. οἰκτρό- ecent edd., I know not from . If however you retain the ding, which I shall not object will at the same time restore itive δεινότατον 656. from the edition, although the Mss. A. B. D. L. give δεινότατα. In the preceding verse δυσπέραστον C. and Lasc. *Porson.*

648. After πάρος, as Elmsl. remarks, the more regular construction would be ἢ ἀμέραν τάνδ' ἐξανύσαι: cf. Soph. Œd. T. 830. El. 1131. Hermann however judiciously observes that πάρος and πρὶν are sometimes used for *potius:* the interpretation thus will be: *may I rather die than live, when I encounter this misery:* πάρος has this sense in Orest. 339. Τίνα γὰρ ἔτι πάρος οἶκον ἄλλον Ἕτερον, — σέβεσθαί με χρή;

650. "μόχθων τίς ἄλλος would suit the metre better, as Eur. El. 1314. Καὶ τίνες ἄλλαι στοναχαὶ μείζους Ἢ γᾶς πατρίας ὄρον ἐκλείπειν; The negative often usurps the place of the interrogative, observes Porson on Hec. 296." Elmsl. Cf. Od. I. 34. Ὡς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων.

652. οὐκ ἐξ ἑτ. μ. ἔχ. φρ. *we have not to infer it from hearsay:* Æsch. Pers. 271. Καὶ μὴν παρών γε, κοὐ λόγους ἄλλων κλύων: on which Blomf. cites the following among other parallel passages: Soph. Trach. 759. Αὐτὸς δεδορκὼς, κοὐ κατὰ γλῶσσαν κλύων. Eur. Suppl. 684. Λεύσσων δὲ ταῦτα, κοὐ κλύων. Plaut. Bacch. 3. Quin ego, cum peribat, *vidi*: *non ex auditu arguo.*

σὲ γὰρ οὐ πόλις, οὐ φίλων τις
ᾤκτισεν παθοῦσαν
δεινότατα παθέων.
ἀχάριστος ὅλοιθ', ὅτῳ πάρεστι
μὴ φίλους τιμᾶν, καθαρὰν ἀνοίξαντα κλῆδα φρενῶν· ἐμοὶ μὲν φίλος οὔποτ' ἔσται.

Αι. Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.

Μη. ὦ χαῖρε καὶ σύ, παῖ σοφοῦ Πανδίονος,
Αἰγεῦ· πόθεν γῆς τῆσδ' ἐπιστρωφᾷ πέδον;

Αι. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.

655. ᾤκτισεν is the common reading: ᾤκτισεν is a conjecture of Musgrave: [cf. 646.] Again, the *membranæ* have πάρεστι and ἀνοίξαντα: generally πάρεσται and ἀνοίξαντι are read. *Porson.*

657. ἀχάριστος, *ungrateful* or *odious:* Jason is alluded to: Eur. Ion. 878. λέκτρων προδότας ἀχαρίστους.

πάρεστι, *it is habitual, a settled principle, whose characteristic it is;* or *into whose mind it comes.*

ὅτῳ πάρεστι, Schæfer on Dem. p. 74, 23. notices that the indicative is correct, although the optative precedes, because the Chorus alludes pointedly to Jason. Otherwise the opt. is required: Hom. Od. I. 47. ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι. Aristoph. Vesp. 1431. ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην. See above 598.

658. ἀνοίξαντα: see 655. Similar constructions are found in 742. 810. 884. Æsch. Prom. 224. Κράτιστα δή μοι τῶν παρεστώτων τότε Ἐφαίνετ' εἶναι, προσλαβόντα μητέρα, Ἐκδνῶ' ἐκδοτι Ζηνὶ συμπαραστατεῖν: thus Porson and Blomf. for προσλαβόντι.

659. κλῆς is *that by which access or entrance is effected,* as above 215. πόντου κλῆδ' ἀπέραντον: here καθαρὰν κλ. φρενῶν is metaphorically applied to *the pure and refined, the finer* feelings of pity, affection, &c. by which the heart is moved: thus we speak of *steeling the heart, locking the breast, iron-hearted, opening the heart* &c. Dalzel compares Gray's Progress of Poetry: 'Thine too these golden keys, immortal boy! This can unlock the gates of joy; of horror that, and thrilling fears, Or ope the sacred source of sympathetic tears.' Pope's Elegy: 'So perish all, whose breast ne'er learnt to glow For other's good, or melt at other's woe.

662. φίλοις Ald. φίλους Fl. L. κάλλιστον also Fl. in Valck. on Phœn. 538. *Porson.* The accus. is the proper constr.: Hipp. 643. ἵν' εἶχον μήτε προσφωνεῖν τινά: Orest. 47. μήτε προσφωνεῖν τινὰ Μητροκτονοῦντας.

663. Cf. Orest. 470. Ὦ χαῖρε καὶ σύ, Μενέλεως, κήδευμ' ἐμόν.

664. ἐπιστροφᾷ Ald. Lasc. ἐπιστρωφᾷ A. E. *which analogy also requires.* For the Greeks form from νέμω νωμᾶν, from στρέφω στρωφᾶν, from τρέπω τρωπᾶν, [from τρέχειν τρωχᾶν.] Πέτεσθαι alone, as far as I am aware, makes both ποτᾶσθαι [Soph. Œd. T. 482.] and πωτᾶσθαι. *Porson.* Cf. Hel. 83. Τίς δ' εἶ; πόθεν γῆς τῆσδ' ἐπεστρώφης πέδον;

665. παλαιὸν χρ. "This oracl very ancient, and flourished mor one hundred years before the T war; and from it the Greeks ar

Μη. τί δ' ὀμφαλὸν γῆς θεσπιῳδὸν ἐστάλης;
Αι. παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό μοι.
Μη. πρὸς θεῶν, ἄπαις γὰρ δεῦρ' ἀεὶ τείνεις βίον;
Αι. ἄπαιδες ἐσμὲν, δαίμονος τινὸς τύχῃ.

to have received the celebrated answer, that Troy should be taken by them in the tenth year." Robinson's Antiq. of Greece p. 236. According to Herodotus ii. 52. the oracle of Dodona was the oldest in Greece. On the origin of oracles, see Mitford's Greece ch. iii. sect. ii.

666. *ὀμφ. γῆς.* "The city of Delphi was thought to be situated in the middle of the earth. The poets feign that to discover this, Jupiter sent forth two eagles, or crows, or swans, one from the east, the other from the west, and that they met together precisely at this place. It is said, however, to have been situated in the middle of Greece, and was thence called 'Ομφαλὸς, which signifies a *navel*; and the oracle was sometimes denominated *μεσόμφαλον μαντεῖον*. In allusion to that name, there was in the temple the figure of a navel made of white stone, with a riband hanging from it, and upon it were placed two eagles, in memory of those dispatched by Jupiter." Robinson p. 235. Allusions are frequent in the poets to this appellation: Eur. Ion. 223. Ἆρ' ὄντως *μέσον ὀμφαλὸν* Γᾶς *Φοίβου κατέχει δόμος*; Orest. 226. *μεσόμφαλοι μυχοί*: Ph. 214. *μεσόμφαλα γύαλα Φοίβου*: Iph. T. 1252. Ὦ *Φοῖβε, θάσσεις, μέσον γᾶς ἔχων μέλαθρον*: Soph. Œd. T. 898. *Οὐκ ἔστι τὸν ἄθικτον εἶμι Γᾶς ἐπ' ὀμφαλὸν σέβων*. Cic. Verr. 6, 48. Qui locus, quod in media est insula situs, *umbilicus Siciliæ* nominatur. Liv. xxxv. 18. *Ætoli*, qui *umbilicum Græciæ* incolunt.

ἱκάνεις Ald. [probably for ἵκανες, a gloss upon *ἐστάλης*:] *ἐστάλης*, which Canter in *Nov. Lect.* iv. 1. has restored, is found in the Mss. A. B. D. Fl. L. The passage of Neophron, excellently corrected by Valck. on Phœn. 760., will be read here also with advantage: Καὶ *γάρ τιν' αὐτὸς ἦλυθον λύσιν μαθεῖν Ζοῦ· Πυθίαν γὰρ ὅσαν, ἣν ἔχρησέ μοι Φοῖβον πρόμαντις, ξυμβαλεῖν ἀμηχανῶ· Σοὶ δ' εἰς λόγους μολών γ' ἂν ἦλπιζον μαθεῖν. Porson.*

ἐστάλης; *did you go?* The primary sense of *στέλλω*, as explained by Hoogeveen on Viger c. v. §. 12. is not *to send*, but *to furnish, prepare, equip*; hence *to furnish, &c. for an expedition*, and *to send out equipped*; and in the middle *to equip oneself, to send oneself out equipped, to set out on an expedition, journey* &c. or simply *to go: ἐστάλην* is here used in a middle sense: see note on Hec. 544. Andr. 250. Ἐκεῖνο λέξον, οὗπερ οὕνεκ' *ἐστάλην*.

668. *ἄπαις γὰρ κ. τ. λ.* Angl. *What do you still continue childless?* Cf. 58.

δεῦρ' ἀεί: Orest. 1679. *ἥ σε μυρίοις Πόνοις διδοῦσα δεῦρ' ἀεὶ διήνυσε*: where Porson directs the student's attention to this phrase, because *δεῦρο* which generally refers to *place* is transferred to *time*. The Schol. also on our passage remarks: *δεῦρ' ἀεί· ἀντὶ τοῦ μέχρι νῦν ἄπαις ὑπάρχεις· σεσημείωται δὲ, ἐπεὶ τὸ δεῦρο χρονικὸν εἶπεν*. For other examples see Porson's note.

τείνεις βίον; Ion. 627. *ὅστις δεδοικὼς—αἰῶνα τείνει*: above 204. we have *τείνουσι βοάν*.

669. *ἄπαιδες ἐσμέν*: Elmsl. has edited *ἄπαιδές ἐσμεν*, and *δαίμονός τινος*: and again 688. *κάκιστός ἐστι*: the more usual method of accentuation: that which Porson has followed, and after him Scholef., may probably have been inadvertently taken from Lascar's edition; for in vv. 93. 369. 799. Porson has noticed that it gives *κατασκῆψαι τινὰ, θωπεῦσαι ποτ', and δῦναι ποτέ*.

δαίμονός τινος τύχῃ. "Livy i. 4. *Forte quadam divinitus.*" Class. J. lvi. p. 322. Iph. A. 351. *ἐξεπλήσσου τῇ τύχῃ τῇ τῶν θεῶν, by some calamity*

Μη. δάμαρτος οὔσης, ἢ λέχους ἄπειρος ὤν ;
Αι. οὐκ ἐσμὲν εὐνῆς ἄζυγες γαμηλίου.
Μη. τί δῆτα Φοῖβος εἶπέ σοι παίδων πέρι ;
Αι. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη.
Μη. θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ ;
Αι. μάλιστ', ἐπείτοι καὶ σοφῆς δεῖται φρενός.

of which the gods were the authors. See Blomf. Gloss. Æsch. Pers. 368. on the *φθόνος Deorum.*

671. " With adjectives, the more exact definition of the idea contained in the adj. is put in the gen. Herod. vii. 61. ἄπαις ἕρσενος γόνου: Xen. Cyrop. iv. 6, 2. ἄπαις ἀρρένων παίδων, *childless with respect to sons.* Thuc. ii. 65. of Pericles, χρημάτων διαφανῶς ἀδωρότατος γενόμενος. Plato Leg. vi. p. 296. τιμῆς δὲ παρὰ τῶν νεωτέρων ἄτιμος πάσης ἔστω, *let all respect be denied him.* Soph. El. 36. ἄσκευος ἀσπίδων: Œd. C. 677. ἀνήνεμος πάντων χειμώνων: 865. ἄφωνος ἀρᾶς: Aj. 321. ἀψόφητος κωκυμάτων. Eur. Ph. 334. ἄπεπλος φαρέων: Iph. A. 988. ἄνοσος κακῶν." Matth. Gr. Gr. §. 317. Soph. Œd. T. 191. ἄχαλκος ἀσπίδων.

673. " When a subst. is not compared with another, but the quality of a thing, in its proportion to another, is considered, and compared in degree with this proportion, where in Latin *quam pro* is used, then ἢ κατὰ or ἢ πρὸς is put after the comparative. Herod. iv. 95. τὸν Ζάμολξιν τοῦτον ἐπιστάμενον δίαιταν τε Ἰάδα καὶ ἤθεα βαθύτερα ἢ κατὰ Θρήϊκας, i. e. ἢ οἷα Θρήϊκες ἔχουσιν, *than can be expected from the Thracians, than one meets with among the Thracians.* Soph. Œd. C. 598. τί γὰρ τὸ μεῖζον, ἢ κατ' ἄνθρωπον, νοσεῖς ; *worse than man can bear.* Thuc. vii. 45. ὅπλα πλέω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη, *more arms than the number of the dead led one to expect.* Plat. Rep. ii. p. 211. ἰδεῖν ἐνόντα νεκρὸν μεῖζω ἢ κατ' ἄνθρωπον, *greater than a man usually is.* Xen. Mem. S. iv. 4, 24. τὸ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν, βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι, *more sagacious than can be looked for from man.* Thuc. vii. 75. μεῖζω, ἢ κατὰ δάκρυα, τὰ μὲν πεπονθότας ἤδη, τὰ δὲ μέλλοντας, which in Herod. is μέζω καλὰ, ἢ ὥστε ἀνακλαίειν. Both constructions are united Eur. Med. 673. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη, i. e. ἢ κατ' ἄνδρα καὶ ἢ ὥστε ἄνδρα συμβαλεῖν. Thus too Plat. Crat. 247. ταῦτα μεῖζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν." Matth. Gr. Gr. §. 449. Additional examples may be found in Blomf. Gloss. Æsch. S. c. Th. 421. Ag. 342.

" σοφώτερα ἔπη is used in the same sense as σοφὴν παρθένον Phœn. 48. applied to the Sphinx, i. e. *such as none but one who is* σοφὸς *can understand.* Aristoph. Ran. 1482. ὁ μὲν σοφῶς γὰρ εἶπεν, ὁ δ' ἕτερος σαφῶς. On the idiom σοφώτερα συμβαλεῖν, see 317. 321. Ἄνδρα for ἄνθρωπον, as Soph. Œd. C. 566. ἐπεὶ Ἔξοιδ' ἀνὴρ ὢν, χὥτι τῆς εἰς αὖριον Οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας. Grammarians observe that ἀνὴρ for ἄνθρωπος is much more rare than the plur. ἄνδρες for ἄνθρωποι." Elmsl.

675. Some one may probably object to the particle καὶ as an expletive. For in Androm. 89. where the reading is most correct, Ἀλλ' εἶμ', ἐπεί τοι κοὐ περίβλεπτος βίος, Brunck, citing it in the Poëtæ Gnomici p. 305. corrects ἐπεί τοί γ', and adds, ' I have produced these verses, to remove a slight error in the former senarius.' It would have been better to have withheld his hand. For he has not removed, but has introduced an error into a good verse. Suppl. 881. Ἦχθαιρ', ἐπεί τοί γ' οὐδὲν αἰτία πόλις. Thus Markl. and Musgr. have edited from three Paris Mss. But I have

τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν.
ἀσκοῦ με τὸν προὔχοντα μὴ λῦσαι πόδα,
πρὶν ἂν τί δράσῃς, ἢ τίν' ἐξίκῃ χθόνα;
πρὶν ἂν πατρῴαν αὖθις ἑστίαν μόλω.
σὺ δ' ὡς τί χρῄζων τήνδε ναυστολεῖς χθόνα;
Πιτθεύς τις ἔστι, γῆς ἄναξ Τροιζηνίας.
παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος.
οὑτῳ θεοῦ μάντευμα κοινῶσαι θέλω.
σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιάδε.
κἄμοιγε πάντων φίλτατος δορυξένων.

ed, that Aldus in the Supplices h Iphigenias often preserves a eading or the traces of a better , than those Mss. Markland m Stobæus ἐπεὶ κατ' οὐδέν, and he reading in the edition which hat of Gesner 1543. xliv. p. But Grotius has edited ἐπεί τοι undoubtedly from a Ms., for ellus gives ἐπί τοι κοὐδέν. For the reading was slightly cor- into ἐπεὶ τα κοὐδέν: [cf. 44.] hence afterwards was formed ' οὐδέν. Besides, I think, that *ics were not at liberty to put* r τοι, *unless some word inter-*

The exceptions are certainly w; the most important, which o mind, are Aristoph. Thesm. ur. Iph. T. 726. To return to ι καί. Heracl. 508. Οὐ δῆτ'· ι καὶ γέλωτος ἄξια: 747. Θείην· ι καὶ κακὸς μένειν δόρυ. Lucian. agœd. ii. p. 644. Οὐκ οἶσθ'· ἐπεί ἐκώκυες μέγα· which verse is rom Eurip. Aristoph. Ran. 511. σ' ἐγὼ Περιόψομαι ἀπελθόντ', ι καὶ κρέα Ἀνέβραττεν. Acharn. ἐμοὶ μελήσει ταῦτ', ἐπεί τοι καὶ

In other places this phrase is ed or obliterated, as in the Venet. on Il. N. 567. ἴσως δὲ ιλιζόμενος ὑπεχώρει, ἐπεὶ οὐκ ἡ τὴν ὀσφὺν ἀναχωρεῖν ἐτρόθη. from the *Codex Townleianus*, ι κἂν κατὰ τὴν ὀσφὺν ἐτρώθη ῶν. *Ibid.* 768, ἔχει δὲ ἦθος ὁ λόγος. Instead of these words the same Ms. gives more fully: ἐπεί τοι καὶ θαρσύνει τοὺς ἑταίρους· ἀλλ' ἔχει ἦθος ὁ λόγος. *Porson.* The phrase ἐπεί τοι καί is equivalent to *nam certe quidem*, according to Hermann on Viger n. 242.

678. Cf. Soph. Aj. 107. πρὶν ἂν τί δρᾷσῃς, ἢ τί κερδάνῃς πλέον; Πρὶν ἂν δεθεὶς—.

680. "Eur. Hipp. 36. Καὶ τήνδε σὺν γυναικὶ ναυστολεῖ χθόνα. Ὡς is redundant: Soph. Œd. T. 1174. ΟΙ. Ὡς πρὸς τί χρείας; ΘΕ. Ὡς ἀναλώσαμί νιν." Elmsl.

684. "Adjectives which are derived from verbs active, and retain an active sense, sometimes take the accus. Æsch. Ag. 103. Ἐλπὶς ἀμύνει φροντίδ' ἄπληστον, Καὶ θυμοβόρον φρένα λύπην: 1098. πολλὰ ξυνίστορα αὐτόφονα κακὰ, for πολλῶν κακῶν. Soph. Ant. 787. καί σ' οὔτ' ἀθανάτων φύξιμος οὐδείς. Xen. Cyrop. iii. 3, 9. Κατανοῶν ὁ Κῦρος, ὡς εὖ μὲν αὐτῷ εἶχον τὰ σώματα οἱ στρατιῶται,—ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἕκαστος ὁπλίσει &c. Thus τρίβων, *experienced, skilled*, sometimes takes the accusative instead of the gen. Eur. Rhes. 627. Τρίβων γὰρ εἶ τὰ κομψὰ καὶ νοεῖν σοφός." Matth. Gr. Gr. §. 416. With a gen., Aristoph. Vesp. 1429. ἐτύγχανεν—οὐ τρίβων ὢν ἱππικῆς. Eur. Bacch. 716. καί τις πλάνης κατ' ἄστυ καὶ τρίβων λόγων.

685. κἄμοί δὲ Ald. κἀμοί γε A. B.

Μη. ἀλλ' εὐτυχοίης καὶ τύχοις ὅσων ἐρᾷς.
Αι. τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὅδε;
Μη. Αἰγεῦ, κάκιστος ἐστί μοι πάντων πόσις.
Αι. τί φής; σαφῶς μοι σὰς φράσον δυσθυμίας.
Μη. ἀδικεῖ μ' Ἰάσων, οὐδὲν ἐξ ἐμοῦ παθών. 690
Αι. τί χρῆμα δράσας; φράζε μοι σαφέστερον.
Μη. γυναῖκ' ἐφ' ἡμῖν δεσπότιν δόμων ἔχει.
Αι. ἦπου τετόλμηκ' ἔργον αἴσχιστον τόδε;

D. L. P. (or κἄμοιγε.) *Porson.* κἀμοὶ δὲ is objectionable by a canon established by Porson on Orest. 614. *that the conjunctions* καί—δὲ *do not occur in the same clause of a sentence among writers of the age of Eurip.*

δορυξένων. Schol. οἱ κατὰ τὸν πόλεμον πρὸς ἀλλήλους φιλίαν πεποιηκότες, ὡς Γλαῦκος καὶ Διομήδης. The word is found again in Andr. 991. Brunck on Soph. El. 46. is of opinion that Eurip. has here used it for the simple ξένων, to which Elmsl. assents.

687. τί γὰρ κ. τ. λ. *Yet why is your eye so dim and your body wasted?* "Can συντέτηκε be applied to ὄμμα? I think not. We must therefore supply τέγγεται or something similar. This form of expression is very frequent: Hom. Il. Γ. 326. οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἑκάστῳ Ἵπποι ἀερσίποδες [ἕστασαν], καὶ ποικίλα ἅρματ' ἔκειτο. Æsch. Prom. 21. Ἵν' οὔτε φωνὴν [ἀκούσει], οὔτε του μορφὴν βροτῶν Ὄψει. More examples are given by Brunck on Soph. Œd. T. 271. El. 435. and by myself on Heracl. 312. (Καὶ δώματ' οἰκήσητε, καὶ τιμὰς πατρός.)" Elmsl. By συντέτηκε, Elmsl. wishes συντέτηχ' to be considered as the perf. mid.: but it may also be the perf. act. συντέτηχε, in a neuter sense, as above v. 25. Τὸν πάντα συντήκουσα δακρύοις χρόνον. This verb in Iph. A. 398. is used actively, Ἐμὲ δὲ συντήξουσι νύκτες, ἡμέραι τε δακρύοις. See also above v. 141.

ὅδε. "Eur. El. 503. Τί δ', ὦ γεραιέ, διάβροχον τόδ' ὄμμ' ἔχεις; below 901. Ὄψιν τερείνην τήνδ' ἔπλησα δακρύων. Here ὅδε has the same meaning as ὧδε or οὕτως: cf. 49. 154." Elmsl.

691. τί χρῆμα δράσας; Hec. 742. τί χρῆμα μαστεύουσα; Matth. Gr. Gr. §. 566. 5.

692. ἐφ' ἡμῖν, *in my stead, to supersede me:* Hipp. 382. μὴ γαμεῖν ἄλλην ποτὲ Γυναῖκ' ἐφ' ἡμῖν.

693. ἦπου is the reading of all Mss. and edd., but Elmsl. objects to it, on the ground that ἦπου is no more of an interrogative than ἴσως, οἶμαι, ὡς ἔοικε, and similar forms of expression, by which a conjecture is hazarded on any subject, and may be expressed in English by *I suppose*, in Latin by *nempe*, but is inapplicable to the present case, where Ægeus intends to express great surprise at the intelligence of Medea. His conjecture, which he has substituted in his text, certainly adds considerably to the force and spirit of the line: Ἦ γὰρ τετόλμηκ' ἔργον αἴσχιστον τόδε; thus 678. Πρὸς θεῶν, ἅπαις γὰρ εἶρ' ἀεὶ τείνεις βίον; Hec. 753. Ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι; 1030. Ἦ γὰρ καθεῖλες Θρῆκα, καὶ κρατεῖς ξένου; 1106. Οἴμοι, τί λέξεις; ἢ γὰρ ἐγγύς ἐστί που; Soph. El. 1221. ΗΛ. Ἦ ζῇ γὰρ ἀνήρ; ΟΡ. εἴπερ ἐμψυχός γ' ἐγώ. ΗΛ. Ἦ γὰρ σὺ κεῖνος; *What? is the man alive? What! are you he?* Since however the simple particle ἦ is sometimes merely *declaratory*, sometimes *interrogative*, there does not appear good reason for depriving ἦπου in every instance of the latter power, which Elmsl. is inclined to do. Thus the l. 1305. τί δ' ἐστίν; ἦπου κἄμ' ἀποκτεῖναι θέλει; becomes very tame without the interrogation, as Elmsl. has edited it; and this may

Μη. σάφ' ἴσθ'· ἄτιμοι δ' ἐσμὲν οἱ προτοῦ φίλοι.
Αι. πότερον ἐρασθεὶς, ἢ σὸν ἐχθαίρων λέχος;
Μη. μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφυ φίλοις.
Αι. ἴτω νυν, εἶπερ, ὡς λέγεις, ἐστὶν κακός.
Μη. ἀνδρῶν τυράννων κῆδος ἠράσθη λαβεῖν.
Αι. δίδωσι δ' αὐτῷ τίς; πέραινέ μοι λόγον.
Μη. Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.
Αι. ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι.
Μη. ὄλωλα· καὶ πρός γ' ἐξελαύνομαι χθονός.
Αι. πρὸς τοῦ; τόδ' ἄλλο καινὸν αὖ λέγεις κακόν.
Μη. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας.
Αι. ἐᾷ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα.
Μη. λόγῳ μὲν οὐχί, καρτερεῖν δὲ βούλεται.

be said generally of all passages where an interrogation precedes ἦπου: cf. Orest. 429. 884. Phœn. 389. If ἦπου is retained, we may construe the line thus: *undoubtedly this conduct is most atrocious of which he has been guilty*: cf. 703. 714. Hec. 499. Σάφ' ἴσθι does not always respond to an interrogation: see 1359.

696. ἐρασθεὶς—μέγαν ἔρωτα. "Hipp. 32. ἐρῶν' ἔρωτα: 337. οἷον ἠράσθην ἔρον. Od. O. 245. φιλεῖ φιλότητα." Class. J. lvi. p. 322.

οὐκ ἔφυ, for ἔστι: as in general: 819. εἴπερ φρονεῖς γ' εὖ δεσπόταις, γυνή τ' ἔφυς. Soph. Œd. T. 9. ἐπεὶ πρέπων ἔφυς. 587. οὔτ' αὐτὸς ἰμείρων ἔφυν. Eur. Phœn. 135. παῖς μὲν Οἰνέως ἔφυ: 479. ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ: Hec. 778. τίς οὕτω δυστυχὴς ἔφυ γυνή; See below 701.

697. "ἴτω, *let him go*, μὴ φροντίσῃς αὐτοῦ. Eur. Or. 1531. Μενέλεων δ' οὐ τάρβος ἡμῶν ἀναλαβεῖν εἴσω ξίφους, Ἀλλ' ἴτω ξωνθοῖς ἐπ' ὤμων βοστρύχοις γαυρούμενος, Angl. *let him come*. Cf. 794. 815." Elmsl.

701. μὲν γὰρ—: γὰρ must be supposed to have reference to the question which Ægeus asks in v. 687. *no wonder that your eye is dim and your form wasted*; for &c.

ἦν for ἐστὶ, as above ἔφυ for ἐστί: Hipp. 359. Κύπρις οὐκ ἄρ' ἦν θεὸς, Ἀλλ' εἴτι μεῖζον ἄλλο γίγνεται θεοῦ. Hor. Od. I. 37, 4. nunc Saliaribus Ornare pulvinar Deorum Tempus *erat* dapibus, sodales.

702. πρὸς, sc. τούτοις, *besides*: Hipp. 897. καὶ πρός γ' ἐξελῶ σφε τῆσδε γῆς. Phœn. 619. καὶ κατακτενῶ γε πρός.

703. M. πρὸς τοῦτο δ' ἄλλον Lasc. αὖ λέγεις all edd. But Brunck from the *membranæ* has edited ἀγγέλλεις: ἀγγελεῖς X. Π. 137. In Orest. 780. (τί τόδε καινὸν αὖ λέγεις;) for αὖ λέγεις J. gives as a *var. lect.* ἀγγελεῖς. *Porson.* πρὸς τοῦ for τίνος; see Hec. 762.

704. τῆσδ' ἔξω χθονὸς Ald. and edd. But what I have given is authorised by the Mss. A. B. D. Fl. L. P. *Porson.*

705. ἐπήνεσα for αἰνέω: cf. 225. 274. Alc. 1114. ἐπήνεσ', ἀλόχῳ πιστὸς οὖσαν' εἶ φίλος.

706. καρτερεῖν δ' οὐ βούλεται seems to have been the reading of one of the Schol. I consider the true one to be that of the Ms. C., and also D. in the margin, καρδίᾳ δὲ βούλεται. *Porson.* Elmsl. and Scholef. approve of the received reading, καρτερεῖν, understanding it ironically: *injuriam mihi a Cre-*

ἀλλ᾽ ἄντομαί σε τῆσδε πρὸς γενειάδος,
γονάτων τε τῶν σῶν, ἱκεσία τε γίγνομαι,
οἴκτειρον, οἴκτειρόν με τὴν δυσδαίμονα,
καὶ μή μ᾽ ἔρημον ἐκπεσοῦσαν εἰσίδῃς,
δέξαι δὲ χώρᾳ καὶ δόμοις ἐφέστιον.
οὕτως ἔρως σοι πρὸς θεῶν τελεσφόρος
γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις.
εὕρημα δ᾽ οὐκ οἶσθ᾽ οἷον εὕρηκας τόδε·
παύσω δέ σ᾽ ὄντ᾽ ἄπαιδα, καὶ παίδων γονὰς
σπεῖραί σε θήσω· τοιάδ᾽ οἶδα φάρμακα.
Αι. πολλῶν ἕκατι τήνδε σοι δοῦναι χάριν,
γύναι, πρόθυμός εἰμι, πρῶτα μὲν θεῶν,

onte illatam æquo animo sustinere: he objects in words indeed, but he is ready patiently to submit to it, to brook the insult: Alc. 1074. χρὴ δ᾽, ὅστις εἶ σὺ, καρτερεῖν θεοῦ δόσιν: 1081. ῥᾴων παραινεῖν ἢ παθόντα καρτερεῖν.

709. A similar instance of a change of the *ictus metricus* in a word repeated in the same line is cited by Schæf. from Æsch. Prom. 1035. Τόλμησ᾽ὄν, ὦ μάταιε, τόλμησῶν ποτε.

710. ἐκπεσοῦσαν, sc. ἐκ χθονός: cf. 462. a frequent ellipse, particularly in Thucydides, e. g. i. 2. οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες.

εἰσίδῃς, *witness with indifference:* Orest. 1332. μετάσχες ἱκεσίας φίλοις, Μενέλαον ἡμᾶς μὴ θανόντας εἰσιδεῖν. This sense belongs more properly to παριδεῖν or περιϊδεῖν.

711. καὶ δόμοις ἐφέστιον, *an inmate in your palace:* Brunck on Soph. Trach. 262. (ὃς αὐτὸν ἐλθόντ᾽ ἐς δόμους ἐφέστιον,) observes that the Greeks said indifferently ἐλθὼν ἐς δόμους ἐφέστιος, ἐλθὼν δωμάτων ἐφέστιος (Cycl. 369.) and ἐλθὼν ἐς δόμους ἐφεστίους: Electr. 216. ἐφεστίους εὐνὰς ἔχοντες.

712. "The optative with ὡς is used in entreaties, when, in order to render the other propitious to the suppliant, the latter wishes him something pleasing or profitable: as Il. A. 18. thus *Sic te diva potens Cypri regat.* Or in assurances, Aristoph. Thesm. 469. Καὐτὴ γὰρ ἔγωγ', οὕτως ἀναίμην τῶν τέκνων, Μισῶ τὸν ἄνδρ' ἐκεῖνον, *I hate him, as truly as I wish to live to have joy in my children:* Nub. 520." Matth. Gr. Gr. §. 513. Obs. 4.

715. Phœn. 1187. τοῦτο παύσαντες νοσοῦν: Bacch. 240. αὐτὸν—Παύσω κτυποῦντα θύρσον, ἀνασείοντά τε Κόμας. See Matth. Gr. Gr. §. 550.

716. This and the three following verses are omitted by the Flor. Ms. in consequence of the repetition of γονάς: see Valck. Phœn. 360. A phrase similar to the termination of this line occurs in Herod. iii. 85. where Œbares says to Darius: Ὡς βασιλεῦ οὐδεὶς πρὸ σοῦ ἔσται· τοιαῦτα ἔχω φάρμακα. Cf. Theocr. ii. 161. *Porson.* Cf. 785. 1318. 1342.

718. πρῶτα μὲν θεῶν: Hec. 840. Καὶ βούλομαι θεῶν θ' οὕνεκ', ἀνόσιον ξένον, καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην. "Heracl. 237. Τρισσαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί, Ἰόλαε, τούσδε μὴ παρώσασθαι ξένους· τὸ μὲν μέγιστον, Ζεύς, κ. τ. λ. Hom. Od. I. 269. Ἀλλ', αἰδοῖο, φέριστε, θεούς· ἱκέται δέ τοι εἰμέν. Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε, ξείνων τε, Ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ. Virg. Æn. i. 543." Class. J. lvi. p. 323.

ἔπειτα παίδων, ὧν ἐπαγγέλλει γονάς·
εἰς τοῦτο γὰρ δὴ φροῦδος εἰμὶ πᾶς ἐγώ.
οὕτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,
πειράσομαι σου προξενεῖν δίκαιος ὤν·
τοσόνδε μέντοι σοὶ προσημαίνω, γύναι,
ἐκ τῆσδε μὲν γῆς οὔ σ' ἄγειν βουλήσομαι·
αὐτὴ δ' ἐάν περ εἰς ἐμοὺς ἔλθῃς δόμους,
μενεῖς ἄσυλος, κοὔ σε μὴ μεθῶ τινί.

719. ὧν μ' from A. L. has been edited by Brunck, which, I cannot suppose that he takes for *μοι*. If any one should understand it for *με*, I would not much object, since several verbs of the same kind sometimes, although but seldom, govern an accusative instead of a dative, such as *εἰκεῖν*, *ἐπιστέλλειν*, *λέγειν*, *παραινεῖν*. But I consider the pronoun as unnecessary. *Porson.* *Εἰκεῖν* and *λέγειν* however differ materially in sense when followed by a dat. or an accus.: in the former case they signify *to speak to*, in the latter *to speak of a person*: see Hec. 972. In Soph. Œd. C. 1402. for *τοιοῦτον, οἷον οὐδὲ φωνῆσαί τινα Ἕξεστ' ἑταίρων*, Brunck and Elmsl. correct *τινί*. Cf. Orest. 221.

720. *φροῦδος*: this word occurs above 137. *οὐκ εἰσὶ δόμοι· φροῦδα τάδ' ἤδη*: 479. *ὄρκων δὲ φροῦδη πίστις*, *worth nothing*: and such is its meaning here: similarly to the expression used by Hecuba, 620. *ὡς εἰς τὸ μηδὲν ἥκομεν*, *come to nothing*. Dunbar (Coll. Gr. Min. p. 199.) translates the line thus: *For I am now wholly gone for that.*

721. ἔχομι Ald. ἔχει μοι B. C. D. L. *Porson.* Render: *thus am I circumstanced*: cf. 308.

722. The repetition of the pronoun in four successive verses is very inelegant. I therefore propose to read *πειράσομαι 'γὼ*, and to remove the comma after *χθόνα*. A similar error affects the passage in Hel. 961. Ἀλλ' οὐχὶ τοῦτο τὸ καλὸν, εἰ καλὸν τόδε, Αἱρήσομαι τὸ πρόσθε τῆς εὐδαιμονίας: read, *Αἱρήσομαι 'γὼ πρόσθε τῆς εὐψυχίας*. First *εὐψυχίας* became corrupted into *εὐτυχίας* (see the note on 553.) from the similarity of letters, afterwards into *εὐδαιμονίας* from the coincidence in meaning. Heath therefore and Tyrwhitt have well restored *εὐψυχίας*. *Porson.*

723. *τοσόνγε* Ald. *τοσόνδε* C. L. P. It matters but little. Also *προσημανῶ* L. not badly. *Porson.*

724. Notice that *ὅτι* is omitted after *προσημαίνω*, as in v. 353. after *προὐννέπω*.

725. *αὐτὴ*, *of yourself*, *of your own accord*: so in 727. Theocr. xi. 12. Πολλάκι τοὶ δῖες ποτί τ' αὔλιον αὐτοὶ ἀπῆνθον Χλωρᾶς ἐκ βοτάνας. Thus *ipse* is frequently used: Virg. Ecl. iv. 21. *Ipsæ* lacte domum referent distenta capellæ Ubera: Georg. i. 34.

ἐάν περ. Maltby in his Thesaurus makes the following observation: "If the indexes are to be trusted, *ἐὰν* occurs only in one passage of Soph., viz. Antig. 327. and never in Eurip., except when accompanied by *περ*."

726. *οὔ σε μὴ μέθω*, *I will not surrender you*: Dawes (M. Cr. 221.) gives this canon: *the construction of the Greek language requires that the particles οὐ μὴ should be followed either by the fut. indic., or the second aor. subj.*: the distinction to be observed in the two constructions is thus stated by Elmsley (Œd. C. 177.) *οὐ μὴ* with the fut. *forbids*, with the subj. *denies*: thus *οὐ μὴ μεθήσεις* is the same as *μὴ μεθὲς* or *μὴ μεθῇς*, but *οὐ μὴ μεθῶ* as *οὐ μεθήσω*: so in v. 1148. *οὐ μὴ δυσμενὴς ἔσει φίλοις*, the meaning is not *οὐκ ἔσει*, *you shall not be*, but *μὴ ἴσθι*, *be not*. See Hec. 1022. Theatre of the Greeks p. 345.

ἐκ τῆσδε δ' αὐτὴ γῆς ἀπαλλάσσου πόδα.
ἀναίτιος γὰρ καὶ ξένοις εἶναι θέλω.
Μη. ἔσται τάδ'· ἀλλὰ πίστις εἰ γένοιτό μοι
τούτων, ἔχοιμ' ἂν πάντα πρὸς σέθεν καλῶς. 730
Αι. μῶν οὐ πέποιθας, ἤ τί σοι τὸ δυσχερές;
Μη. πέποιθα· Πελίου δ' ἐχθρὸς ἔστι μοι δόμος,
Κρέων τε· τούτοις δ', ὁρκίοισι μὲν ζυγείς,
ἄγουσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ.

727. ἀπαλλάσσομαι, *to depart*, with γῆς, χθονὸς, οἴκων &c. is of frequent occurrence: 310. κοὐκ ἀπαλλάσσει χθονός; πόδα is a mere redundancy, governed by κατὰ understood: as in Hec. 812. ποῖ μ' ὑπεξάγεις πόδα;

730. The more usual idiom would be: πάντα καλῶς ἂν ἔχοι: as in 754. Χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει. Iph. T. 1195. Καὶ τἀμά γ' οὕτω μᾶλλον ἂν καλῶς ἔχοι. Elmsley remarks that the sense would be the same without καλῶς: i. e. that πάντ' ἔχω is the same as πάντα καλῶς ἔχει μοι: but this is incorrect: for πάντ' ἔχω signifies *I understand it all:* Orest. 740. τοῦτο πάντ' ἔχω μαθών: Iph. A. 883. πάντ' ἔχεις, *rem tenes omnem.* Phœn. 967. τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις.

734. μεθεῖσαν Ald. D. E. μεθῇς ἂν A. (which corresponds to Brunck's *membranæ*) and recent edd., a solecism: [see Brunck on Soph. Œd. T. 1046.] μεθεῖς ἂν (as it appears to me) B. with ἐκδοίης written over it. Brunck has correctly edited μεθεῖ' ἂν, which C. L. P. and the Schol. have; but he is wrong in his arrangement of the construction, which the Schol. properly explains: ἄγουσιν ἐμὲ ἐκ γαίας (thus L.: in Ald. badly γαίης,) οὐκ ἂν μεθεῖο, ἐμοῦ being understood. Brunck however endeavors from this passage to prove that the middle voice μεθίεσθαι governs the accus., in opposition to the canon of Dawes Misc. Crit. p. 238. and Valck. on Phœn. 522. [See Hec. 400.] Brunck himself in Aristoph. Vesp. 414. seems all but desirous to read τοῦδ' ἐγὼ οὐ μεθήσομαι. A formidable passage of Sophocles remains, Electr. 1277. τῶν σῶν προσώπων ἡδονὰν μεθέσθαι. Read, in the Doric form, ἁδονᾶν: [cf. Phœn. 326. τέρψιν παλαιᾶν χαρμονᾶν, al. παλαιὰν χαρμονάν.] Electra herself again uses the plural in v. 1302. But that others may not fall into the same mistake, I will add a few words in explanation of this figure. *When two verbs governing different cases are referred equally to the same noun, the Greeks, to avoid an inharmonious repetition of the proper name or pronoun, put it only once in either regimen, and omit it in the other case.* Antiphanes in Athen. viii. p. 339. A. ὃν ἦν ἴδῃ, τὰς χεῖρας οὐκ ἀφέξεται: where οὗ would be equally good in sense, but worse with respect to the metre. Aristoph. in J. Pollux vii. 108. Πλὴν εἴ πρίαιτο βασκανίου τις δεόμενος Ἐπὶ κάμινον ἀνδρὸς χαλκέως. Brunck has thus disposed these words into verses, Fragm. Inc. lxi. Πλὴν εἰ πρίαιτο βασκανίου τις δεόμενος Ἐπὶ κάμινον ἀνδρὸς χαλκέως. I should be glad to know what kind of metre the second verse is: for κάμινον lengthens the middle syllable. Therefore it is part neither of an iambic nor trochaic verse. They are the words of a person in reply to the enquiry to what use something or other can be applied: [Οὐκ οἶδα] πλὴν εἴ τις πρίαιτο δεόμενος Βασκάνιον ἐπὶ κάμινον ἀνδρὸς χαλκέως. The Falckenburg Ms. affords Βασκάνιον. I have added Οὐκ οἶδα, not as the words of the comic writer, but to fill up the verse. Plato p. 174. D. HSt. τὸν μὲν γὰρ εὐθὺς παῖδά τινα ἔνδοθεν ἀπαντήσαντα ἄγειν· where, if the reading were correct, αὐτῷ would be

λόγοις δὲ συμβὰς, καὶ θεῶν ἀνώμοτος,
φίλος γένοι' ἄν, κἀπικηρυκεύμασι
τάχ' ἂν πίθοιο· τἀμὰ μὲν γὰρ ἀσθενῆ,
τοῖς δ' ὄλβος ἐστὶ, καὶ δόμος τυραννικός.
Αι. πολλὴν ἔλεξας, ὦ γύναι, τρομηθίαν·

understood after ἀπαντήσαντα. But it is evident that something else was formerly extant in the copies of Plato, from Photius under Οἱ. Οἱ. περιπεπωμένως ἀντὶ τοῦ ἑαυτῷ· ὀξυτόνως δὲ οὗτοι· συμπόσιον· οἱ μὲν γὰρ εὐθὺς παῖδά τινα τῶν ἔνδοθεν ἀπαντήσαντα, καὶ οὐ ἀντὶ τοῦ αὐτοῦ· πολιτεία· πλὴν οὔ. Suidas, or his copyist, in transcribing this passage, having met with συμπόσιον for συμποσίῳ, with extraordinary stupidity prefixed Ζήτει ἐν τῷ, meaning, Look for it under the word Συμπόσιον. In Plato however ought without doubt to be read: οἱ μὲν γὰρ εὐθὺς παῖδά τινα τῶν ἔνδοθεν ἀπαντήσαντα ἄγειν: which he thus wrote, to avoid the concurrence of the accus. The passage from the Republic, is in Lib. x. p. 617. E. Ἱδὼν δὲ παρ' αὐτὸν πεσόντα ἕκαστον ἁρπάζεσθαι, πλὴν οὔ· ἃ δὲ οὐκ ἐᾷν. But, to return, it is worthy of remark, that μεθεῖσαν, μεθεῖς ἄν, are not various readings, but the true reading slightly corrupted. For if you write it full ΜΕΘΕΙΟΑΝ, you can see how easily it may be changed into ΜΕΘΕΙΚΑΝ. *Porson.* The following are instances of the construction explained above: Demosth. 281, 22. ed. Schæf. οἷς σὺ ζῶντας μὲν, ὃ κίναδος, κολακεύων παρηκολούθεις: here οἷς is governed by κολακεύων, αὐτοῖς being understood after παρηκολούθεις: 287, 1. Προσδεξαμένων τῶν νῦν ἀνθεστηκότων αὐτῷ καὶ μιᾷ γνώμῃ πάντων φιλιππισάντων: understand αὐτὸν after προσδεξαμένων. ἄγεσθαι, Schol. βουλομένοις με ἄγεσθαι: see above v. 11.

735. λόγοις δὲ συμβὰς, subaud. μόνων: see Hec. 1103.

ἀνώμοτος edd. and most of the Mss. But B. D. have as a various reading that which Muretus had conjectured. *Porson.* Ἀνώμοτος is found again, Hipp. 608. Ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρὴν ἀνώμοτος. See the note on Hec.

235. This line is quoted by Schæfer on Hec. 782. as an exception to the rule there given by Porson, that *where two members of a sentence are closely connected, one containing a participle, and the other an adj., the participle ὢν cannot be omitted in the latter.* But Dobree (Aristoph. Append. p. 144.) has explained, on the suggestion of Porson himself, that verbals such as ἀνώμοτος are rather participles than adjectives, indeed the participles themselves of the ancient form, as is evident from those in Latin.

736. κἀπικηρυκεύμασιν Οὐκ ἂν τίθοιο Mss. edd.: but, since the negative particle is detrimental to the sense, critics have proposed various conjectures: ὤκ' Musgr.; but this is not found in the tragic writers even in the chorusses, much less in the senarii. Brunck has edited σύ γ' ἄν, but this is too emphatic, and would intimate that Ægeus was worse than other men. I have edited, as nearest to probability, the conjecture of Wyttenbach. Not to offend Ægeus, Medea qualifies her apprehension by the word *perhaps.* A similar precaution is to be met with in Soph. Phil. 811. κἀπὶ κηρυκεύμασιν Ald. Lasc. *Porson.* Elmsley, not altogether acquiescing in Wyttenbach's conjecture, asks, may not τίθοιο more probably be corrupt than οὐκ ἄν? Schæfer seems to suspect both, and therefore conjectures κἀπὶ κηρυκεύμασι Νοῦν ἂν τίθοιο: as Hom. Il. X. 46. Ἕκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆκ' ἱεροῖσιν. The word ἴσως in the Schol. vindicates the reading adopted by Porson: Τούτοις οὖν βουλομένοις ἐξαιτεῖσθαί με, οὐκ ἂν ἐκδοίης ὀμόσας· καὶ διὰ λόγων μόνων συνθεῖο, [συνθεὶς Heath.] ἴσως ἂν ἐκείνων γένοιο φίλος, καὶ διὰ τὰ ἐπικηρυκεύματα, ὅ ἐστι τὰς πρεσβείας, ἐξαιτουμένοις με ἐκδοίης ἂν αὐτοῖς.

739. ἔλεξας ἐν λόγοις Ald. ἔδειξας

ἀλλ' εἰ δοκεῖ σοι δρᾶν τάδ', οὐκ ἀφίσταμαι.
ἐμοί τε γὰρ τάδ' ἐστὶν ἀσφαλέστατα,
σκῆψίν τιν' ἐχθροῖς σοῖς ἔχοντα δεικνύναι,
τὸ σόν τ' ἄραρε μᾶλλον· ἐξηγοῦ θεούς.
Μη. ὄμνυ πέδον γῆς, πατέρα θ' Ἥλιον πατρὸς

not inelegantly Valck. on Phœn. 531. (=540.) which Musgr. approves, and Brunck and Beck have edited. But since tautology is avoided by editing ὄ γύναι with all the Paris Mss., the Florentine ed. and that of Lasc. I have preferred it. Ἔλεξας is equivalent to ἔδειξας ἐν λόγοις. *Porson.*

741. Thus A. B. D. Fl. L. P. ἀσφαλέστερα Ald. X. Π. 781. *Porson.* Cf. 67. Elmsley has edited ἀσφαλέστερα, as more consistent with the following words τὸ σόν τ' ἄραρε μᾶλλον. He admits however that the words κἀμοὶ τάδ' ἐστὶ λῷστα in v. 931. and similar phrases of frequent occurrence, defend the superlative.

742. ἔχοντα: this transition from the dat. to the accus. has been noticed above v. 662. To the examples there given add Æsch. Ag. 1619. Οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ, Ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν. But the construction is clearer if taken according to Elmsley's suggestion: δείκνυναι (i. e. φαίνεσθαι, ἐμὲ being understood) σοῖς ἐχθροῖς σκῆψίν τιν' ἔχοντα: here δεικνύναι ἔχοντα is the same idiom as δείξω σοφὸς γεγὼς above v. 548.

743. τὸ σόν τ' ἄραρε μᾶλλον, *and you are more secure:* see 347. "τὸ σὸν δ' ἄρηρε Ald. τὸ σόν τ' ἄραρε Lasc. and, I think, most of the Mss., certainly A. on the authority of Brunck. Greg. Naz. (X. Π. 761.) surprisingly perverts the whole passage: τὸν σὸν δ' ἄραρε μᾶλλον ἐξηγοῦ θεὸν, but in such a way, that it is easy to see that he found τὸ σὸν δ' ἄραρε in his copy." *Porson.*

ἐξηγοῦ θεούς, Schol. ὀνόμαζε τοὺς θεούς, οὓς βούλει με ὀμόσαι. "Cf. Iph. T. 743. Ὄμνυ· σὺ δ' ἔξαρχ' ὅρκον, ὅστις εὐσεβής. See the commentators on Thuc. vii. 50. *fin.*" Cl. J. lxiii. p. 157.

744. Lasc. omits the character of Medea: ὄμνυε Lasc., which certainly does not affect the metre, although the other is preferable even in this respect. But for the benefit of tiros, it is worthy of observation, that *the tragic writers never employ this form*, viz. *in which ύω is put for υμι in the end of a verb; the old comic writers very rarely; the poets of the middle comedy more frequently, those of the new very frequently.* It began gradually and sparingly to be adopted about the middle of the time of Aristophanes; for the only instances are ὀμνύῃ Av. 1610. συμπαραμιγνύων in the last of his plays, the Plutus 719. Other passages, in which it seems to be used, have either been or ought to be corrected. Καταγνύει and κεραννύει are to be restored to Eubulus and Theophilus in Athenæus x. p. 450. A. xi. p. 472. D. *Porson.* Ὄμνυ for ὄμνυθι, as ἐπιδείκνυ for ἐπιδείκνυθι, Aristoph. Av. 666. See Matth. Gr. Gr. §. 205. 5. "Thomas Mag. p. 229. Ἴστέον, ὅτι ἡ τετάρτη συζυγία τῶν εἰς μι προτιμοτέρα τοῖς Ἀττικοῖς τῆς βαρυτόνου· δείκνυμι γὰρ καὶ ζεύγνυμι λέγουσιν, οὐ δεικνύω οὐδὲ ζευγνύω." Schæfer. Elmsley makes the following observations on Porson's note: "With regard to ὀμνύῃ, it seems to me merely accidental, that nothing of the sort is read in Æschylus, Soph., or Eurip. For ὄμνυμι and similar verbs have no imperf. subj. in the Attics except that which is derived from the common form ὀμνύω. And I have no doubt, that any one of the tragic or old comic writers would have as readily said ὀμνύῃ as γράφῃ or λέγῃ, if the sentence had required the subj. of that verb. Porson however seems to have rightly decided that the part. συμπαραμιγνύων belongs to the later

τοὐμοῦ, θεῶν τε συντιθεὶς ἅπαν γένος. 745
Αι. τί χρῆμα δράσειν, ἢ τί μὴ δράσειν; λέγε.
Μη. μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτὲ,
μήτ', ἄλλος ἤν τις τῶν ἐμῶν ἐχθρῶν ἄγειν
χρῄζῃ, μεθήσειν ζῶν ἑκουσίῳ τρόπῳ.
Αι. ὄμνυμι γαῖαν, Ἥλίου θ' ἁγνὸν σέβας, 750

Attic. This form came into frequent use after the age of Euclid. But I do not think that even comic writers of the latest period would have used ὄμνε, which some Mss. assign to Eurip. For there is this difference between ὄμνυε and ὀμνύει, that ὄμνυε has a short syllable after υ, ὀμνύει a long one. But the comic writers seem to have used this form only when υ is succeeded by a long syllable. Thus they said ὀμνύω, ὀμνύεις, ὀμνύει, ὀμνύομεν, ὀμνύετε, ὤμνυον, ὄμνυε, ὀμνυέτω. At least I have not met with any instance in what remains of their writings."

" ὄμνυ πέδον γῆς, i. e. πρός: Soph. Trach. 1187. ΗΡ. Ὄμνυ Διὸς νῦν τοῦ σε φύσαντος κάρα. ΤΑ. ἢ μὴν τί δράσειν; Virg. Æn. vi. 35. Maria aspera uro, i. e. per." Cl. J. lxiii. p. 157. Eur. Hipp. 1029. νῦν δ' ὅρκιόν σοι Ζῆνα, καὶ πέδον χθονὸς Ὄμνυμι. The next line occurs also in Eur. Iph. T. 789.

747. αὐτὸς—ἐκβαλεῖν, the nomin. with the infin., according to the Greek idiom: see Matth. Gr. Gr. §. 535.

749. ἑκουσίῳ τρόπῳ: Orest. 1038. ἀλλ' αὐτόχειρι θνῄσχ', ὅτῳ βούλει, τρόπῳ: Hel. 1567. ἐκβαλόντες δάκρυα ποιητῷ τρόπῳ.

750. Ald. and almost all edd. have λαμπρὸν Ἥλίου τε φῶς, with the conjunction inelegantly inserted, as I have noticed in a similar case, Hec. 78. [There however neither καὶ nor τε follows the conjunction in this position: otherwise instances are not wanting of this, which Porson denominates an inelegance, as Elmsl. has shown in Mus. Crit. ii. p. 281. Thus below 1104. Καὶ δὴ γὰρ ἄλις βίοτόν θ' εὗρον, Σώματά θ' ἥβην εἰσῆλθε τέκνων. Soph. Œd. T. 758. Οὐ δῆτ'· ἀφ' οὗ γὰρ ἦλθε, καὶ κράτη Σέ τ' εἶδ' ἔχοντα, Λαΐου τ' ὀλωλότα &c. Ant. 120. ἔβα, πρὶν ποθ' ἁμετέρων Αἱμάτων γένυσιν Πλησθῆναί τε, καὶ στεφάνωμα πύργων Πευκαένθ' Ἥφαιστον ἑλεῖν. Phil. 141. Φάσκειν δ' αὐδὴν τὴν Ἡρακλέους Ἀκοῇ τε κλύειν, λεύσσειν τ' ὄψιν. Eur. Phœn. 333. ἀνῆξε μὲν ξίφους Ἐπ' αὐτόχειρά τε σφαγὰν, ὑπὲρ τέρεμνά τ' ἀγχόνας. Heracl. 396. σκόπει,—Ποίᾳ προσάξει στρατόπεδόν τ' ἄνευ δορὸς, Ἐν ἀσφαλεῖ τε τῇσδ' ἱδρύσεται χθονός. Elmsl. therefore retains λαμπρὸν Ἥλίου τε φῶς. Yet with this reading one would rather expect ἄστρων τε, or something similar to follow, to which φῶς could be applied.] I allow that in general the tragic writers add the conjunction to each noun, but not always; and therefore we might read λαμπρὸν Ἥλίου φάος, suppressing the intermediate conjunction, which is sometimes the case; and which is the actual reading of Lascaris' edition. And this would suffice for the removal of that perplexing τε. But since the Mss. B. D. P. have as a various reading in 744. Ἥλίου θ' ἁγνὸν σέβας, which Musgr. properly remarks ought to be referred to this verse, I have so edited. Soph. Œd. T. 830. ὦ θεῶν ἁγνὸν σέβας. Philoct. 1289. Ἀπάμοσ' ἁγνὸν Ζηνὸς ὑψίστου σέβας. Eur. Cycl. 580. τὸ πᾶν τε δαιμόνων ἁγνὸν σέβας. Æschylus Eum. 888. ἀλλ' εἰ μὲν ἁγνόν ἐστί σοι Πειθοῦς σέβας: *Idem* Myrmidonibus ap. Athen. xiii. p. 602. E. σέβας δὲ μητρῶν ἁγνὸν οὐκ ἐπῃδέσω, (or κατῃδέσω. See Plut. Erot. p. 751. C.) Ὦ δυσχάριστε τῶν πυκνῶν φιλημάτων which are the words of Achilles to the corse of Patroclus. Ἅγιον is edited, but ἁγνὸν is thrice cited by Canter Var. Lect. ii. 9. pro-

θεούς τε πάντας, ἐμμένειν, ἃ σου κλύω.
Μη. ἀρκεῖ· τί δ' ὅρκῳ τῷδε μὴ 'μμένων πάθοις;
Αι. ἃ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν.
Μη. χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει.
κἀγὼ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,
πράξας' ἃ μέλλω, καὶ τυχοῦσ' ἃ βούλομαι.
Χο. ἀλλά σ' ὁ Μαίας πομπαῖος ἄναξ

bably from Mss. These words are certainly often interchanged, but ἅγιος *is very rarely employed by the Attics, never, I believe, by tragic writers.* [It is found in Æsch. Suppl. 865. but the passage is undoubtedly corrupt.] From the same scene is borrowed a verse cited by Lucian, Amor. T. ii. p. 457. Μηρῶν τε τῶν σῶν εὐσεβὴς ὁμιλία. In Homer, Il. Σ. 18. Antilochus first brings to Achilles the intelligence of the death of his friend. Antilochus had done the same in Æschylus, to whom Achilles answers: Ἀντίλοχ', ἀπόλωλόν με τοῦ τεθνηκότος Τὸν ζῶντα μᾶλλον· τἀμὰ γὰρ διοίχεται. Aristoph. Eccles. 392. and Schol. *Porson.*

751. ἐμμενεῖν, for ἐμμένειν, Elmsley; and the same emendation had occurred to Schæfer and the writer in the Class. J. lxiii. p. 157.; but Schæfer on Theocr. xxvii. 60. (Φής μοι πάντα δόμεν· τάχα δ' ὕστερον οὐχ ἅλα δοίης,) relinquishes it as unnecessary; and therefore no alteration is requisite in Phœn. 1255. Ἐπὶ τοῖσδε δ' ἐσπείσαντο, κἀν μεταιχμίοις Ὅρκους ξυνῆψαν ἐμμένειν στρατηλάταις: or in Thuc. iv. 19. ἑτοιμότερός ἐστιν αἰσχύνῃ ἐμμένειν οἷς ξυνέθετο: but in v. 18. 47. it is evident that ἐμμενῶ τῇ ξυμμαχίᾳ is the proper reading, for in the latter place οὐ παραβήσομαι follows. In our idiom we say indifferently, *I promise to abide*, and *that I will abide.* On the other hand, the fut. ἐμμενεῖν agrees better with δράσειν in 746.; also in the following places, Hipp. 710. Suppl. 508. 1198. Phœn. 438. Rhes. 819. ὄμνυμι is joined to the fut. infin.; in one other, Orest. 1530. ὄμοσον, εἰ δὲ μὴ κτενῶ σε, μὴ λέγειν ἐμὴν χάριν, no tense but the present would suit the sense.

ἐμμένειν (ἐκείνοις,) ἃ σου κλύω: see 264. An equally good construction would be οἷς σου κλύω, as in Thuc. iv. 19. quoted above: Demosth. 1032. οὐχ οἷός τ' ἦν ἐμμένειν οἷς ἐκεῖνοι γνοῖεν.

752. μὴ μένων Lasc. *Porson.* Cf. 1359.

"πάθοιμι is equivalent to βούλομαι παθεῖν: therefore τί πάθοις is the same as τί βούλει παθεῖν;" Scholefield.

753. βροτοῖς Χ. Π. 788. *Porson.* The gen. is frequently used *partitively*, with adj. or participles: thus Phœn. 1113. τῷ νοσοῦντι τειχέων. Aristoph. Plut. 490. οἱ χρηστοὶ τῶν ἀνθρώπων. See Matth. Gr. Gr. §. 352.

754. χαίρων πορεύου, *go and prosper, vale et vale:* Hipp. 1438. Χαίρουσα καὶ σὺ στείχε: Alc. 829. Χαίρων ἴθ': Soph. Trach. 821. Ἀλλ' ἐρπέτω χαίρουσα.

756. τυχοῦσ' ὧν Ald. and membr. ἃ B. D. E. Flor. Lasc. P. Hesychius, Photius, Suidas. Both constructions are good. But ἃ is more easily turned into ὧν, than ὧν into ἃ. *Porson.* On τυγχάνω with an accus., see Hec. 51. This constr. is more frequent than the gen. with a neut. plur.: Phœn. 513. τυχεῖν ἃ χρῄζει: 998. Κλέψας λόγοισιν, ὅσθ' ἃ βούλομαι τυχεῖν. Soph. Phil. 509. ὅσσα μηδεὶς τῶν ἐμῶν τύχοι φίλων: Œd. T. 598. Τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἔνι.

757. ὁ (υἱὸς) Μαίας πομπ. ἄν. Soph. Phil. 133. Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιτο νῷν. Eur. Rhes. 216. Ἀλλ' εὖ σ' ὁ Μαίας παῖς ἐκεῖσε καὶ πάλιν Πέμψειεν Ἑρμῆς. Mercury was the

πελάσεις δόμοις,
ὧν τ' ἐπίνοιαν σπεύδεις κατέχων,
πράξειας, ἐπεὶ γενναῖος ἀνὴρ, 760
Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι.
Μη. ὦ Ζεῦ, Δίκη τε Ζηνὸς, Ἡλίου τε φῶς,
νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλαι,
γεγησόμεσθα, κεἰς ὁδὸν βεβήκαμεν.
νῦν δ' ἐλπὶς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην· 765
οὗτος γὰρ ἀνὴρ, ᾗ μάλιστ' ἐκάμνομεν,

rotecting deity of travellers, hence is epithets of ἡγεμόνιος, ἐνόδιος, ὁδηδς, πομπαῖος &c. But in Soph. Aj. 32. καλῶ θ' ἅμα Πομπαῖον Ἑρμῆν χθόιον εὖ με κομίσαι, allusion is made to is other office of conducting the souls f the dead into the infernal regions.

759. "ἐπίνοιαν κατέχων, i. q. ἐπιυμίαν ἔχων. Take the construction hus: πράξειάς τε ἃ σπεύδεις, ἐπίνοιαν ὑτῶν κατέχων; σπεύδειν signifies *operam dare.*" Elmsl. Thus Hec. 119. ἵν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν—'Ααμέμνων. The gen. ὧν therefore deends upon the principle of *attraction.* ατέχων is for the simple verb ἔχων: 'hœn. 340. τόθον ἀδάκρυτον ἀεὶ κατέων.

760. "ἐπὶ L. as also ἐπί σφας below 875. *Cf.* Suppl. 881. cited in my ote on 675." *Porson.*

761. "δεδόκησαι—γενναῖος ἀνὴρ: ναι is generally supplied, as above 01. 602. The same ellipse is found ı Hipp. 400. κατθανεῖν ἔδοξέ μοι Κράστον: Tro. 394. Δόξας ἀνὴρ ἄριστος, χεται θανών. Δεδόκησαι, (for δέδοξαι) used by Aristoph. Vesp. 725." Elmsl. Hec. 788. τοὺς θεοὺς ἡγούμεθα, κ ἡγούμεθα εἶναι.

763. καλλίνικαι Ald. καλλίνικοι A. P. and perhaps more. Even if the ther form were legitimate, Medea ould not use the fem. plur., but the asc., as in 769. *Porson.* Cf. 821.

764. εἰς δὲ. βεβ. Schol. εἰς τὴν τῆς ἀρχὴν ἐληλύθαμεν: cf. 1063.

765. τίσειν δ.: ἐλπὶς is followed by e fut. in v. 1028. Alc. 294. κοὔτις ἐλπὶς ἦν, Σοῦ κατθανόντος, ἄλλα φιτύσειν τέκνα. Æsch. Ag. 688. ἐλπὶς τις αὐτὸν εἰς δόμους ἥξειν πάλιν. Porson has omitted to notice that the Pseudo-Gregorius Naz. 735. gives the aor. τῖσαι for a various reading, which Fr. H. Bothe, with Hermann's approval, has admitted into his text, and which Elmsl. illustrates by the following instances of a similar construction: Æsch. S. c. Th. 373. ἐλπὶς ἐστι νύκτερον τέλος μολεῖν: Eur. Or. 777. μολόντι δ' ἐλπὶς ἐστι σωθῆναι κακῶν: Alc. 144. ἐλπὶς μὲν οὐκέτ' ἐστὶ σώσασθαι βίον: Hel. 439. ἐλπὶς δ' ἔκ γε πλουσίων δόμων Λαβεῖν τι ναύταις. Dem. Olynth. i. p. 13. Σκοπεῖσθε εἰς τί ποτε ἐλπὶς ταῦτα τελευτῆσαι: on this place Bremi quotes Hom. Od. B. 280. ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα: Γ. 319. ὅθεν οὐκ ἔλποιτό γε θυμῷ Ἑλθέμεν. Hermann distinguishes between the two constructions in this manner: the infin. of the aor. is used, *when an event is likely to happen in a very short time;* of the fut. *when a more distant period is referred to.* But Bremi more satisfactorily thus: If the aor. is used, the speaker intends to express his confident anticipation of a certain result, that he feels as firmly persuaded that it will happen, as if it were then taking place, or had already transpired.

766. ἀνὴρ L. 'ὠνὴρ Ald. *Porson.* Elmsl. writes ἀνήρ.

"ᾗ μάλιστ' ἐκάμνομεν, *where I was most at a loss, where I was weakest.* Eur. Ion. 363. Οἶσθ' οὖν, ὃ κάμνει τοῦ

λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων·
ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων,
μολόντες ἄστυ καὶ πόλισμα Παλλάδος.
ἤδη δὲ πάντα τἀμά σοι βουλεύματα
λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.
πέμψασ' ἐμῶν τιν' οἰκετῶν, Ἰάσονα
ἐς ὄψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι·
μολόντι δ' αὐτῷ μαλθακοὺς λέξω λόγους,
ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχειν,
καὶ ξύμφορ' εἶναι, καὶ καλῶς ἐγνωσμένα·
παῖδας δὲ μεῖναι τοὺς ἐμοὺς αἰτήσομαι·
οὐχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς

λόγου μάλιστά σοι;" Elmsl. Cf. Hec. 1126.

767. λιμήν. "Ovid. Trist. v. 6. Tu quoque nostrarum quondam fiducia rerum, Qui mihi confugium, qui mihi *portus* eras." Cl. J. lxiii. p. 158. Orest. 1075. μέγας πλοΐτου λιμήν.

768. ἐκ τοῦδε (λιμένος) ἀναψ. πρ. κ., *here will we fasten the cable of the stern:* i. e. *moor our vessel.* Schol. παυσόμεθα τῶν ταρασσόντων κακῶν· ὅταν γὰρ ἀπόγεια δεθῇ, παύονται τῶν κυμάτων (καμάτων Elmsl.) οἱ ναῦται. "Ἀπόγεια, ἐπίγεια, πείσματα, πρυμνήσια, were cords with which ships were tied to the shore. In most harbours stones were erected for this purpose, which were bored through like rings, and thence called δακτύλιοι, and to which cords cast from the stern were fastened." Robinson's Antiq. of Greece p. 394. Cf. Hec. 539. Λῦσαί τε πρύμνας καὶ χαλινωτήρια Νεῶν δὸς ἡμῖν. The same metaphor is found in Herc. F. 478. ὡς ἀνημμένοι κάλῳς Πρυμνησίοισι βίον ἔχοιτ' εὐδαίμονα. Πρυμνήτης, as Elmsl. remarks, is here used for πρυμνήσιος: but properly it is the same as κυβερνήτης: as Æsch. Eum. 16. Δελφός τε χώρας τῆσδε πρυμνήτης ἄναξ.

771. μὴ πρὸς ἡδ. λ., *not adapted for your gratification:* cf. 538. Iph. A. 1022. πρὸς ἡδονὴν φίλοις Σοί τ' ἂν γένοιτο, κἂν ἐμοῦ χωρὶς, τάδε. See note on Hec. 374.

775. ὡς συνδοκεῖ Reiske. Next ἔχειν in later edd., from emendation, as it seems; for Ald. Lasc. and Mss. have ἔχει, which being retained, the following verse must also be erased. For the one which formerly came next, Γάμους τυράννων, οὓς προδοὺς ἡμᾶς ἔχει, is wanting in the Flor. Ms., according to Valck. on Phœn. 1286. *Porson.* Cf. 715.

776. εἰργασμένα Ald. ἐγνωσμένα A. B. Cott. Fl. L. *Porson.* I. q. δεδογμένα, a meaning more frequent in prose-writers: Demosth. 416. τὰ δίκαια γνῶναι, *to pass a just sentence.*

778. λιποῦσα. Dawes M. Cr. 76. has decided that *no second fut. either act. or middle exists in the Greek language.* Elmsl. therefore suggests λιποῦσ' ἂν for an emendation, and as equivalent to λείψουσα, since Medea would say οὐ λείψω παῖδας, and οὐκ ἂν λίποιμι παῖδας with the same meaning; defending it by Eur. Iph. A. 94. Ταλθύβιον εἶπον πάντ' ἀφιέναι στρατὸν Ὡς οὔποτ' ἂν τλὰς θυγατέρα κτανεῖν ἐμὴν, i. e. ὡς οὔποτε τλησόμενος. Burges proposes οὐχ ὡς λίπω σφε, omitting the next verse. In v. 747. ἐκβαλεῖν has a fut. sense.

ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,
ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω.
πέμψω γὰρ αὐτοὺς δῶρ' ἔχοντας ἐν χεροῖν,
λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον.
κἄνπερ λαβοῦσα κόσμον ἀμφιθῇ χροΐ,
κακῶς ὀλεῖται, πᾶς θ' ὃς ἂν θίγῃ κόρης·
τοιοῖσδε χρίσω φαρμάκοις δωρήματα.
ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον·
ᾤμωξα δ' οἷον ἔργον ἔστ' ἐργαστέον
τοὐντεῦθεν ἡμῖν· τέκνα γὰρ κατακτενῶ
τἄμ'· οὔτις ἐστὶν, ὅστις ἐξαιρήσεται·
δόμον τε πάντα συγχέασ' Ἰάσονος,
ἔξειμι γαίας, φιλτάτων παίδων φόνον

779. *καθ' ὑβρίσαι* L. This verse seems spurious to Brunck, and made up of 1056. 1057. Above *πολεμίους* Ald. *πολεμίων* some edd. *πολεμίας* L. P. *Porson.* The omission of this line would remove the unpleasant tautology of *παῖδας τοὺς ἐμοὺς* here and in 777.

781. I have erased, at the suggestion of Valck., the verse which used to succeed this in other edd., but which follows v. 782. in Ms. A. *νύμφῃ φέροντας, τήνδε μὴ φεύγειν χθόνα.* Brunck moreover has edited *αὐτῇ* for *αὐτοὺς* according to the conjecture of Valck. *Porson.* Elmsl. has admitted the line *νύμφῃ κ. τ. λ.* but rejected *λεπτὸν κ. τ. λ.* because it is read again in 945. and it seems scarcely necessary that Medea should twice specify the presents which she intended to send.

783. *ἀμφιθῇ.* Elmsl. directs the attention of *tiros* to the use of the act. where the mid. *ἀμφιθῆται* might be expected: as in vv. 977. 1157.

787. *ᾤμωξα*: the aor. for the pres., as *ἤνεσα* 225. *ἐτήνεσα* 705. *ἀπέπτυσα* Hec. 1258. Hipp. 1403. *ᾤμωξα τοίνυν καὶ πατρὸς δυσπραξίας.*

788. Thus A. *κατακτανῶ* Lasc. Ald. *Porson.* The latter would be the 2. fut., on which see above 778. Cf. Porson. Or. 929. 1599.

789. *οὔτις ἐστὶν, ὅστις ἐξ.* "I have not met with another instance of this construction. The more usual idiom would be *οὐκ ἔστιν, οὐδεὶς ἐστὶν, τίς ἐστιν,* with *ὅστις* following. Thus below 1336. *οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ Ἔτλη πόθ'*: El. 903. *Οὐκ ἔστιν οὐδεὶς, ὅστις ἂν μέμψαιτό σοι*: Hec. 296. *Τίς ἐστιν οὕτω στερρὸς ἀνθρώπων φύσις Ἥτις κ. τ. λ.* Οὔτις is generally succeeded by ὅς: Alc. 191. *κοὔτις ἦν οὕτω κακὸς, Ὃν οὐ προσεῖπε*: 505. *οὔτις ἐστὶν, ὃς τὸν Ἀλκμήνης γόνον Τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται.* If necessary, we might easily substitute ὅς νιν ἐξαιρήσεται. Examples however are not wanting of a construction something similar. Soph. Œd. C. 1167. *Ὅρα κατ' Ἄργος εἴτις ὑμῶν ἐγγενὴς Ἔσθ', ὅστις ἂν σοῦ τοῦτο προσχρῄζοι μαθεῖν.* Eur. Andr. 915. *Σοὶ δ' ἦν τις, ὅστις τοῦδ' ἐκοινώνει φόνου*; El. 630. *Ἦπού τις, ὅστις γνωριεῖ μ' ἰδὼν, γέρον.* Aristoph. Eccl. 477. *Ἆρ' ἔστι τῶν ἀνδρῶν τις, ἡμῖν ὅστις ἐπακολουθεῖ*;" Elmsl.

791. "φιλτ. π. φ. *Φεύγουσα*, i. e. *ἐπὶ φόνῳ, propter cædem.* Eur. Hipp. 34. *ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα Μίασμα φεύγων αἵματος Παλλαντιδῶν.* Suppl. 148. *Τυδεὺς μὲν αἷμα συγγενὲς φεύγων χθονός.*" Elmsl.

φεύγουσα, καὶ τλᾶσ' ἔργον ἀνοσιώτατον.
οὐ γὰρ γελᾶσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι.
ἴτω· τί μοι ζῆν κέρδος; οὔτ' ἐμοὶ πατρὶς,
οὔτ' οἶκος ἐστὶν, οὔτ' ἀποστροφὴ κακῶν. 795
ἡμάρτανον τόθ', ἡνίκ' ἐξελίμπανον
δόμους πατρῴους, ἀνδρὸς Ἕλληνος λόγοις
πεισθεῖσ', ὃς ἡμῖν ξὺν θεῷ τίσει δίκην.
οὔτ' ἐξ ἐμοῦ γὰρ παῖδας ὄψεταί ποτε
ζῶντας τολοιπὸν, οὔτε τῆς νεοζύγου 800
νύμφης τεκνώσει παῖδ', ἐπεὶ κακὴν κακῶς
θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις.
μηδείς με φαύλην κἀσθενῆ νομιζέτω,
μηδ' ἡσυχαίαν, ἀλλὰ θατέρου τρόπου,
βαρεῖαν ἐχθροῖς, καὶ φίλοισιν εὐμενῆ. 805
τῶν γὰρ τοιούτων εὐκλεέστατος βίος.

792. Cf. 1325. ἔργον τλᾶσα δυσσεβέστατον.

794. Cf. 607. 815. "Heracl. 456. οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχήν· ἴτω. This form of expression is used by those who have determined to endure any calamity, or to encounter any danger with firmness and resolution. It is given fuller in Orest. 791. ΟΡ. Εὐλαβοῦ λύσσης μετασχεῖν τῆς ἐμῆς. ΠΥ. τόδ' οὖν ἴτω." Elmsl. See Hemsterhus. on Callim. H. in Del. 128.

ζῆν ἔτι κέρδος from v. 145. Lasc. οὔτέ μοι Lasc. οὔτ' ἐμοὶ Ald. *Porson.*

795. ἀποστροφή. B. D. give as a var. lect. ἀπαλλαγή. *Porson.* Cf. 603. 1220.

797. This verse has been omitted in the edd. of Paullus Stephanus and Barnes, as Musgr. has noticed. *Porson.* Elmsl. has pointed out a mistake in this note; the deficient verse being 786.

798. δώσει δίκην lib. P. *Porson.* Cf. 1295. εἰ μὴ τυράννων δώμασιν δώσει δίκην. Elmsley's opinion is, that where Mss. vary, δώσει is the worse reading, and a mere gloss. Soph. Aj. 113. κεῖνος δὲ τίσει τήνδε κοὐκ ἄλλην δίκην, Gl. δώσει. Cf. 765.

800. τῆς *v.* N. τεκν. π., *subaud.* ἐκ: see note on Hec. 380.

801. Thus A. L. but Ald., as generally, κακῶς κακήν. *Porson.* "The adv. is put first in Soph. Phil. 1369. ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς. Eur. Tro. 1055. ἐλθοῦσα δ' Ἄργος, ὥσπερ ἀξία, κακῶς Κακὴ θανεῖται. Cycl. 267. ἢ κακῶς οὗτοι κακοὶ Οἱ παῖδες ἀπόλοιντ'. Aristoph. Eq. 2. κακῶς Παφλαγόνα τὸν νεώνητον κακὸν Αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί. Æsch. Prom. 954. νέον νέοι Κρατεῖτε. But where nothing intervenes, the other order is most usual, as below 1383. Tro. 446. ἢ κακὸς κακῶς ταφήσει νυκτὸς, οὐκ ἐν ἡμέρᾳ. Thus στυγερὸν στυγερῶς Soph. Phil. 166. δεινὰν δεινῶς El. 198. καλὴ καλῶς Aristoph. Ach. 252." Elmsley. Add σοφὸς σοφῶς Bacch. 1188. περισσὰν περισσῶς 1195.

803. φαύλην: this adj. is of two genders only in Eur. Hipp. 437. Νῦν δ' ἐννοοῦμαι φαῦλος οὖσα: see Porson on Hec. 147.

804. θατέρου τρόπου, Angl. of another *turn.*

Χο. ἐπείπερ ἡμῖν τόνδ' ἐκοίνωσας λόγον,
σέ τ' ὠφελεῖν θέλουσα, καὶ νόμοις βροτῶν
ξυλλαμβάνουσα, δρᾷν σ' ἀπεννέπω τάδε.
Μη. οὐκ ἔστιν ἄλλως· σοὶ δὲ συγγνώμη λέγειν
τάδ' ἔστι, μὴ πάσχουσαν, ὡς ἐγὼ, κακῶς.
Χο. ἀλλὰ κτανεῖν σὼ παῖδε τολμήσεις, γύναι;
Μη. οὕτω γὰρ ἂν μάλιστα δηχθείη πόσις.
Χο. σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή.
Μη. ἴτω· περισσοὶ πάντες οἱ 'ν μέσῳ λόγοι.
ἀλλ' εἶα, χώρει, καὶ κόμιζ' Ἰάσονα·
εἰς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμεθα.

807. *ἐκοίνωσας* Lasc. Ald. *ἐκοινώσω* Brunck from the Flor. Ms. but the active occurs above 683. *Porson.* Also the middle in 499. *ὡς φίλῳ γὰρ ὄντι τοι κοινώσομαι.* But, as Elmsl. observes, *κοινῶσαι* and *κοινώσασθαι* differ in signification: *κοινῶσαι* is *rem aliquam cum aliis communicare, κοινώσασθαι, rei alicujus participes fieri:* the sense here and in 683. is *to communicate,* but in 499. *to converse.*

810. *σὺ δὲ, συγγνώμη* Lasc. *Porson.* On the constr. *σοὶ δὲ συγγνώμη—μὴ πάσχουσαν,* see above 659. 741. Matthiæ Gr. Gr. §. 535. gives the following two instances from prose writers: Herod. i. 37. *Τὰ κάλλιστα πρότερόν τοι καὶ γενναιότατα ἡμῖν ἦν, ἔς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκιμέειν.* Thuc. ii. 39. *περιγίγνεται ἡμῖν οἷς τε μέλλουσιν ἀλγεινοῖς μὴ προκάμειν, καὶ ἐς αὖτὰ ἐλθοῦσι μὴ ἀτολμοτέρους τῶν ἀεὶ μοχθούντων φαίνεσθαι.*

812. *σὸν σπέρμα* Ald. *σοὺς παῖδας* Fl. P. *σὼ παῖδε* A. B. D. L. *Porson.* Elmsl. retains *σὸν σπέρμα.*

τολμήσεις, will you have the cruelty? See Hec. 1205. Monk Alc. 285.

813. *δηχθείη.* Cf. 1367. *Οἴδ' οὐκέτ' ἐσί· τοῦτο γάρ σε δήξεται.*

814. Thus all edd. and Mss. except that Brunck has edited from conjecture, *σὺ δ' ἂν γένοι' ἄν.* Add this instance to those which I have collected on Orest. 1234. [Porson's observation there is: *where the second character strengthens or corrects the sentiment of the former speaker, the particle γε follows, with a word sometimes intervening, sometimes not.*] 'I exceedingly dislike the unmeaning particle γε,' says Brunck. Be it so; provided that it is unmeaning; but here it exerts its peculiar force. [Translate thus: *yes, but you will become a most wretched woman:* see Hec. 600.] See a passage of Soph. in Plut. ii. p. 35. E. 89. A. Below also 819. I have added *γ'* from the Schol. For frequently in the dialogues this particle follows *εἴπερ,* either closely, or with the insertion of some other word. Soph. Aj. 84. *Πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾷς;* Æsch. Cho. 221. *Κἂν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς. Porson.* Eur. Hipp. 503. *Κρεῖσσον δὲ τοὔργον, εἴπερ ἐκσώσει γέ σε.*

815. *δὺν* Ald. *μέσῳ* Lasc. Ald. *Porson.* "Οι with ε becomes ου, e. g. *φοστέον μουγκώμιον* for *μοι ἐγκώμιον* Aristoph. Nub. 1207." Matth. Gr. Gr. §. 56. Elmsley writes *οὺν μέσῳ,* and in Heracl. 174. *χοὺν μέσῳ* for *καὶ ὁ ἐν μ.*

816. These words are to be understood as addressed by Medea to some attendant, or to the Nurse, as Tate supposes, not to the Chorus, as the Schol. imagines.

λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων,
εἴπερ φρονεῖς γ' εὖ δεσπόταις, γυνή τ' ἔφυς.

Χο. Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι, στροφὴ ά.
καὶ θεῶν παῖδες μακάρων, 821
ἱερᾶς χώρας ἀπορθήτου τ'
ἀποφερβόμενοι

818. "λέξεις δὲ μηδὲν appears to me a solecism, whether it be rendered by *nihil autem dices*, or *nihil autem dicas;* in the former case λέξεις δ' οὐδὲν would be required, in the latter λέξῃς δὲ μηδέν: thus θανμάσῃς μηδὲν Iph. T. 1220. δακρύσῃς μηδὲν Tro. 458. δράσῃς μηδὲν Herc. 215. πάθητε μηδὲν 278. τούσδε μὴ λέξῃς λόγους Phœn. 932. where Brunck would read λέξεις: μηδαμῶς δράσῃς τάδε Orest. 1614., Ald. δράσεις." Elmsl. Scholefield defends λέξεις on the ground that it has a mixed sense of the imperative and the affirmative.

820. Ἐρεχθεῖδαι, this is a nomin. absolute; but it is to be referred to the verb ἕξει in v. 485. πῶς σε τὰν παιδολέτειραν ἕξουσι; thus the Schol. οὐκ εἰκὸς τοὺς οὕτω ἱεροὺς καὶ σοφοὺς ἄνδρας σὲ μιαίφονον γενομένην ὑποδέξεσθαι. Elmsl. edits Ἐρεχθεῖδαι to coincide with καλλινάου in the antistrophe.

τὸ παλαιὸν for πάλαι: Herod. vii. 59. Ὁ δὲ χῶρος οὗτος τὸ παλαιὸν ἦν Κικόνων. Blomf. Gl. Æsch. Pers. 106. Matth. Gr. Gr. §. 446.

821. θεῶν παῖδες μακ. Brunck on Soph. Ant. 986. θεῶν παῖς: "*Deorum progenies*, i. e. cui Dei erant generis ultimi auctores: nam ipse Erectheus inter Deos relatus est."

822. ἱερᾶς χ. A frequent epithet of cities and countries: Il. A. 366. ἱερὴν πόλιν Ἑτεί̈ωνος, where Heyne notes: "ἱερὴν π., *præstantem*, puto: ut θεῖος, δῖος, de quacunque præstantia. Sic ἱερὴ ἰς Τηλεμάχοιο."

ἀπορθήτας Flor. on the testimony of Valck. on Phœn. 242. and which also meets with his approbation. Nor do I object to it. But I have left the common reading, lest I should seem to favor my own argument, which I have advocated in the Pref. to Hec. p. xi. xii. (=vi.) where I have restored φιλοξένη to Æschylus. For all compound adj. in ος were declined by the ancient Greeks through three genders: ἀπόρθητος, η, ον. The feminine forms having gradually become obsolete, the poets and Attics occasionally recalled them for the sake of ornament or variety. For ἀταύρωτος which Æschylus Agam. 252. has employed in the chorus, Aristophanes Lysistr. 217. 218. has preferred ἀταυρώτη in the senarius. The same writer Pac. 978. has used πολυτιμήτη, but elsewhere, Thesm. 293. πολυτίμητε Δήμητερ. In Æsch. Ag. 1534 (=1503.) τὴν πολύκλαυτόν τ' Ἰφιγένειαν ἀνάξια δράσας, erase the useless conjunction and read πολυκλαύτην. In Soph. Aj. 499. Aldus has δούλιον for δουλίαν, contrary to the metre. *Porson.* Elmsley considers the true reading to be ἀπορθήτοι' without the conjunction: as in 208. λιγυρὰ δ' ἄχεα μογερὰ βοᾷ: and 214. ἐφ' ἁλμυρὰν Πόντου κλῇδ' ἀπέραντον: Soph. Aj. 219. χειροδάϊκτα σφάγι' αἱμοβαφῆ: Eur. Phœn. 191. κεραύνιόν τε πῦρ αἰθαλόεν. On the form ἀπορθήτοιο, see Porson Hec. 465.

χώρας ἀπορθήτας: cf. Æsch. Pers. 354. ἔτ' ἆρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις; where Blomfield remarks that the Athenians peculiarly claimed this epithet for their city, and cites an oracle in Herod. vii. 141. Τεῖχος Τριτογενεῖ ξύλινον διδοῖ εὐρυόπα Ζεύς, Μοῦνον ἀπόρθητον τελέθειν.

823. ἀποφερβόμενοι: thus the Latins use *depascor:* Lucret. iii. 12. tuis ex, inclyte, chartis, Floriferis ut apes in saltibus omnia limant, Omnia nos itidem *depascimur* aurea dicta.

κλεινοτάταν σοφίαν,
ἀεὶ διὰ λαμπροτάτου
βαίνοντες ἁβρῶς αἰθέρος,
ἔνθα ποθ' ἁγνὰς
ἐννέα Πιερίδας
Μούσας λέγουσι
ξανθὰν Ἁρμονίαν φυτεῦσαι·
τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς ἀντιστρ. α'.

1. κλειν., σοφ. Aristoph. Nub. . Ὦ καλλίπυργον σοφίαν Κλεινο- ἐπασκῶν.

5. λαμπρ.—αἰθ. Cic. de N. D. Etenim licet videre acutiora ia et ad intelligendum aptiora n, qui terras incolant eas, in qui- ër sit purus ac tenuis, quam illo- qui utantur crasso cœlo atque eto. Cf. Hor. Ep. ii. 1, 244. ûm in *crasso* jurares *aëre* natum.

6. βαίνοντες ἁβρῶς, cf. 1161. . ἀντὶ τοῦ βιοτεύοντες: thus πο- 19. for *a way of life*.

9. In this order the Ms. A. which ἡδυπνόους. Lasc. omits λέγουσι. χώραν I have given χώρας from ke's conjecture. Brunck has edit- ττρίαις—ἡδυπνόοις αὔραις. *Porson.*

0. ξανθὰν Ἁρμ. φυτ. Elmsley rstands this pas-age as represent- he Muses to be the daughters of aonia, contrary to the received ιology, which ascribes their origin ιpiter and Mnemosyne. Such de- ons however, he remarks, are not ual in our poet: thus in Phœn. the moon is addressed as the *ister* of the sun: and in Bacch. the fountain Dirce as the daugh- *f* the *Achelous*. See also Porson)rest. 971. It is singular however Elmsley should not have noticed bvious objection to this interpre- n presented by the word φυτεῦσαι, ch would signify *to be the father* see 1087. Beck in his index to ip. has noticed that φυτεύω, in y passage except the present, ns *liberos procreare*. In Sophocles indeed, Aj. 953., it is applied, but in a metaphorical sense, to Pallas, Τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς Παλλὰς φυτεύει πῆμ', Ὀδυσσέως χάριν, *is the author* or *contriver of*: where the Schol. thus explains it: τὸ φυτεύειν ἐπὶ φυτῶν λέγεται κυρίως, ἤγουν τὸ τὴν ῥίζαν αὐτῶν καταβάλλειν· ἀπὸ τούτου δὲ παρὰ τοῖς ποιήταις καὶ ἐπ' ἀνθρώπων ὡς παρ' Εὐριπίδῃ, (Orest. 11.) Οὗτος φυτεύει Πέλοπα· καὶ ἁπλῶς ἐπὶ τοῦ καταβάλλειν ἀρχὴν ἔν τινι πράγματι, ὡς ἐνταῦθα. Again, it seems far more natural to describe Harmony as originating from the nine Muses, than the reverse. I therefore understand the passage thus: *where they say that the nine Pierian Muses formerly introduced, established, naturalized,* (literally *planted*) *the golden-haired Harmonia*. The word *indigenated*, which Edwards has employed in his translation, gives the force of φυτεῦσαι: but he has taken the construction in the reverse order.

831. Most edd. omit τοῦ, the Ms. A. and the Schol. have it. Again, Brunck has given ἀπὸ from A., and also ῥοὰς from a reading written above in the same Ms. *Porson.*

Κηφισοῦ. Lempriere in his Class. Dict. mentions only one river of this name, in Phocis. Professor Anthon, in the new ed. by E. H. Barker Esq. of Thetford, Norfolk, has thus supplied the deficiency: "There were two other rivers of the same name in Attica, one of which ran on the north of Athens, near the northern wall of the Piræus, and the other rose near Phyle,

τὰν Κύπριν κλήζουσιν ἀφυσ-
σαμέναν, χώρας καταπνεῦσαι
μετρίας ἀνέμων
ἡδυπνόους αὔρας·
ἀεὶ δ' ἐπιβαλλομέναν
χαίταισιν εὐώδη ῥοδέ-
ων πλόκον ἀνθέων
τᾷ σοφίᾳ παρέδρους
πέμπειν ἔρωτας,
παντοίας ἀρετᾶς ξυνέργους.
πῶς οὖν ἱερῶν ποταμῶν,
ἢ πόλις, ἢ φίλων
πόμπιμός σε χώρα

στροφὴ β.

and flowed into the Sinus Saronicus near Scirus. There was a fourth river of this name in Argolis, flowing into the Inachus, above Argos."

832. ἀφυσσαμέναν. I have doubled the σ, which is allowable in the choruses. *Porson.* See instances in Monk's note on Eur. Alc. 234. Elmsley adds that the same license is found in anapestic systems: as κατανασσαμένη Æsch. Eum. 932. and in S. c. Th. 1064. γένος ὠλέσσατε πρεμνόθεν οὕτως: the latter example however appears to depend on an emendation; for both Blomf. and Butler give ὠλέσατε without any various reading; and the former is altogether a poetic word, and never found in the aor. act. or middle except with the double σ. Matthiæ has chosen to retain ἀφυσαμέναν, under the idea, it seems, that the second syllable could be long of itself; but ἀφύω like ἀρύω has the penult. short: thus Od. I. 164. πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι Ἠφύσαμεν. 833. χώρας καταπν.: see note on 829. This, and not χώραν, as Elmsl. remarks, is the true constr.; for the Greeks do not say, ὕδατί με κατέχεεν, but ὕδωρ μου κατέχεεν. Aristoph. Lys. 551. Ἀλλ' ἥπερ ὅ τε γλυκύθυμος Ἔρως, χἠ Κυπρογένεια Ἀφροδίτη Ἵμερον ἡμῶν—καταπνεύσῃ. See Matth. Gr. Gr. §. 376. p. 525.

841. ξυνέργους: Elmsl. accents it differently, ξυνεργούς: thus also Monk in Eur. Hipp. 674. τίς ἂν βροτῶν πάρεδρος, ἢ ξυνεργὸς ἀδίκων ἔργων φανείη; 842. A very difficult passage certainly, if not corrupt. Brunck has adopted πόρος from a conjecture of Musgrave, but πόμπιμός from A. B. Flor. Schol. The common reading is πόμπιμόν. The sense would be complete by reading ποταμῶν τις, concerning which omission see my note on Hec. 1161. *Porson.* Elmsley defends the reading ἱερῶν ποταμῶν πόλις, as an appellation of the city of Athens, on account of the neighbouring rivers Cephissus and Ilissus, the former of which has been already noticed. Thus in Phœn. 838. Thebes is stiled πύργος διδυμῶν ποταμῶν, viz. Dirce and Ismenus.

843. φίλων πόμπιμος: on this gen. after an adj. derived from a verb active, see Matth. Gr. Gr. §. 322. Hec. 235. The meaning seems to be: *ready to receive its friends*, i. e. to conduct to itself from another place: but the word is usually applied to those who accompany another on his departure.

τὰν παιδολέτειραν ἔξει, 845
τὰν οὐχ ὁσίαν; μετ' ἄλλων
σκέψαι τεκέων πλαγὰν,
σκέψαι φόνον οἷον αἰρεῖ.
μὴ, πρὸς γονάτων σε πάντως
πάντως ἱκετεύομεν, 850
τέκνα φονεύσῃς.
πῶς δὲ θράσος ἢ φρενὸς ἢ ἀντιστρ. β'.

Hesychius had this passage in those words, partly by the aid ., are to be thus read: Παιδο-, παιδοφόνος. Παιδολέτειραν, νον. *Porson.* Cf. 1390.

μετ' ἀστῶν Fr. Jacobs. *Porson.* (Tro. p. 180.) suggests τἀλαι- μετ' ἄλλων, which evidently agree with τεκέων: but τάλαι- ht not be undeserving of con- m. Elmsley punctuates thus: ὁσίαν μετ' ἄλλων; i. e. τὰν ν ὃς οἱ ἄλλοι πολῖται. This seems to approve, and illus- y reference to Eur. Heracl. ὃν κακίαν τυγχάνεις γεγὼς πα- ώρων μετ' ἄλλων. Bothe thus: οὐχ ὁσίαν, μετ' ἄλλων; *quæ bebit te cum aliis*, sive *inter ocentes?* Or μετ' ἄλλων if con- with σκέψαι may signify *with r other things, besides.*

αἰρῇ edd. and Mss. incorrect- The Greeks do not say φόνον , but φ. αἱρεσθαι. At least , νεῖκος, δυσμένειαν, κίνδυνον, φυγὴν αἱρεσθαι are read in the riters. See my note on Eur. 505." Elmsl.] From ἀείρω the first formed the fut. ἀΐρῶ or ence by crasis they made αἰρῶ with the first syllable long. r having contracted the verb ο αἴρω, they formed a new fut. h the first short. I have there- n αἰρεῖ, although the present y be tolerated. [Elmsl. gives eference.] Aristophanes Ran. αἰρεῖς in a system, where only ables are admitted, except in name Θωρυκίων. Eur. Heracl. 323. Ὑψηλὸν αἰρῶ. Hence may be de- fended in Æsch. Pers. 797. ἀροῦμεν στόλον. But equally correct is the reading of Robortellus, ἄρωμεν στόλον. *Porson.* "A fut. αἰρῶ (from ἀερῶ, ἀΐρῶ!) which Porson assumes, and thinks is found in Aristoph. Ran. 381. and Eur. Heracl. 323. can hardly ever have existed." Matth. Gr. Gr. p. 312.

849. πάντες πάντως generally. But A. B. D. πάντως πάντως. I have twice edited πάντως, as θανάτῳ is repeated above 648. *Porson.*

852. πόθεν θράσος A. B. C. Fl. Schol. For ἢ φρενὸς ἢ, which is un- doubtedly corrupt, Musgrave has dis- covered ἐνθεμένα from the Schol., as he imagines; this Brunck has adopted; for φρενὸς Beck has φρεσίν. In a des- perate case a little more boldness than usual must be allowed. A Gramma- rian in Montefalcon Bibl. Coisl. p. 482. Θανατήριον ἀξιοῦσιν, οὐ θανάσιμον λέγειν. Πλάτων πολιτικῶν δευτέρῳ, Εὐριπίδης Μηδείᾳ. But θανατήριον is a word of naught, for which θανατηρὸν must be read. What then if this word once had a place here? Πόθεν δὲ θρά- σος θανατηρόν. In 856. ὄμμα B. We should have something more certain, if the passage of Plato had been found out. *Porson.* The remark of the Gram- marian above alluded to relates, as Elmsley thinks, to v. 377. but more probably, according to the opinion of a writer in the Class. J. iii. p. 566., to v. 479. Ζεύγλῃσι, καὶ σπεροῦντα θανά- σιμον γύην. The same writer suggests an admirable emendation, ἄφρονι σῇ for ἢ φρενὸς ἦ. The gen. τέκνων σέθεν, (for which Elmsl. reads τέκνοις σ.)

χειρὶ τέκνων σέθεν
καρδίᾳ τε λήψει
δεινὰν προσάγουσα τόλμαν;
πῶς δ' ὄμματα προσβαλοῦσα
τέκνοις, ἄδακρυν μοῖραν
σχήσεις φόνου; οὐ δυνάσει
παίδων ἱκετᾶν πιτνόντων
τέγξαι χέρα φοινίαν
τλάμονι θυμῷ.

Ια. ἥκω κελευσθείς· καὶ γὰρ οὖσα δυσμενὴς,
οὔ τ' ἂν ἁμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι,
τί χρῆμα βούλει καινὸν ἐξ ἐμοῦ, γύναι.

Μη. Ἰάσον, αἰτοῦμαί σε τῶν εἰρημένων

may be resolved on the general meaning assigned to the gen. by Matthiæ Gr. Gr. §. 315. "To words of all kinds other words are added in the gen., which show the respect in which the sense of those words must be taken; in which case the gen. properly signifies, *with regard to.*" Construe therefore in this order: πῶς δὲ λήψει θράσος ἄφρονι σῇ χειρὶ καρδίᾳ τε, τέκνων σέθεν, δεινὰν προσ. τ.; *how will you summon courage to your frantic hand and heart, with respect to your children, when putting in execution your dreadful purpose?* cf. 989.

857. ἄδ. μ. σχ. φ. literally *how will you keep their lot of death tearless?* i. e. *how will you refrain from tears while perpetrating this murder?* cf. 983. μοῖραν θανάτου προσλήψεται δύστανος.

860. τεῦξαι χεῖρα φοινίαν Lasc. ἐν being omitted before τλήμονι: φοίνιον Ald. and with A. τλάμονι. Brunck and Beck φονίαν χέρα, I know not from whence. *Porson.* Schol. μολῦναι τὴν χεῖρα αἵματι τῶν παίδων γοννπετούντων σε.

"φοινίαν, *quæ erit sanguinolenta,* (ὥστε φ. εἶναι:) cf. 297. 1249. Phœn. 604. εἰς ἡμᾶς ξίφος Φόνιον ἐμβαλών. Thomson's Seasons iii. 1013. *And dyes the purple seas with gore.*" Class. J. lxiii. p. 160. Virg. Æn. vii. 626. spicula lucida tergunt Arvinâ pingui, i. e. *to make them bright.*

863. οὐκ ἂν ἁμάρτοις τοῦδε τ' Lasc. τοῦδ' ἔτ' A. Fl. οὐκ ἄν γ' ἁμάρτοις τοῦδέ γ' Ald. But the double γε is very inelegant, nor is ἔτ' best suited to the sense. See above 236. I have therefore retained τοῦδέ γ' as in Aldus, but have changed a letter in οὐκ ἄν: ["besides the particle ἄν rarely has γε immediately annexed to it." Elmsl.] *The diphthong in* τοι *cannot suffer elision, but forms a long vowel by crasis.* Aristoph. Ach. 161. Ὑποστένοι μέντ' ἂν ὁ θρανίτης λεώς: where forsooth for the sake of the metre Brunck has added γ', the very thing which Markland on Suppl. 376. had already recommended. He has applied the same preposterous remedy in Ecclesiaz. 646. Ὥστ' οὐχὶ δέος, μή σε φιλήσῃ· δεινὸν μέντ' ἂν ἐπεπόνθει. Soph. Aj. 534. Πρέπον γέ τ' ἦν ἂν δαίμονος τοὐμοῦ τόδε· where if you take τ' for τε, *the Attics never join together* γέ τε: if for τοι, οι cannot suffer elision before ἦν. Read therefore from the old edd. of the Scholia: Πρέπον γέ τ' ἂν ἦν. *Porson.* Blomf. on Æsch. S. c. Th. 179. observes that when τοι form crasis with ἄν, it necessarily lose enclitic force: it should therefor written thus: οὐ τἂν ἁμ.

ξυγγνώμον' εἶναι· τὰς δ' ἐμὰς ὀργὰς φέρειν
εἰκός σ', ἐπεὶ νῷν πόλλ' ὑπείργασται φίλα.
ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην,
κἀλοιδόρησα· σχετλία, τί μαίνομαι,
καὶ δυσμεναίνω τοῖσι βουλεύουσιν εὖ ; 870
ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι,
πόσει θ', ὃς ἡμῖν δρᾷ τὰ συμφορώτατα,
γήμας τύραννον, καὶ κασιγνήτους τέκνοις
ἐμοῖς φυτεύων ; οὐκ ἀπαλλαχθήσομαι
θυμοῦ ; τί πάσχω, θεῶν ποριζόντων καλῶς ; 875
οὐκ εἰσὶ μέν μοι παῖδες ; οἶδα δὲ χθόνα
φεύγοντας ἡμᾶς, καὶ σπανίζοντας φίλων.
ταῦτ' ἐννοηθεῖσ', ἠσθόμην ἀβουλίαν
πολλὴν ἔχουσα, καὶ μάτην θυμουμένη.
νῦν οὖν ἐπαινῶ, σωφρονεῖν τ' ἐμοὶ δοκεῖς, 880
κῆδος τόδ' ἡμῖν προσλαβών· ἐγὼ δ' ἄφρων,
ἧ χρῆν μετεῖναι τῶνδε τῶν βουλευμάτων,

867. "ὑπείργασται, i. q. πρότερον εἴργασται: Etym. M. p. 782. ἡ γὰρ τὸ ἀντὶ τῆς πρὸ, ὡς καὶ ἐν Βατράχοις μυστοφάντης· (v. 874.) ὑμεῖς δὲ ταῖς ὑσσαις τι μέλος ὑπάσατε." Schæf.

868. διὰ λ. ἀφ., *I have reasoned with myself:* for similar phrases see Ion. 667.

870. βουλεύσασιν εὖ Ald. βουλεύουσιν εὖ Brunck from A. L. with whom the Etym. M. p. 292. 13. agrees. Porson.

876. Schæfer observes that the particles μὲν and δὲ are a proof that the interrogation should be carried on to μαίνομαι. Elmsl. also thus punctuates the passage: the negative therefore is common to both clauses. But compare 885.

878. The Ms. L. erroneously presents the character of the Chorus. Brunck has edited ἐννοήσασ' from A. P. But Eurip. throughout this play uses the passive form, as in 896. and Hec. X. Π. 805. also retains. Porson. πεσόμενοι 46. ἐννοουμένη 921. See Matth. Gr. Gr. §. 496.

880. νῦν οὖν ἐπαινῶ. Thus Lasc. Ald. Barnes and Beck inelegantly insert σ' after οὖν: σωφρονεῖν τέ μοι L. Porson. The omission of the pronoun is not unusual after ἐπαινῶ: Alc. 1114. ἐπήνεσ', ἀλόχῳ πιστὸς οὐνεκ' εἶ φίλος. Heracl. 301.

882. ᾗ is governed by μετεῖναι, not by χρῆν: Phœn. 256. ὧν μέτεστί μοι πόνων: see the note on 116. Elmsl. notices that one Ms. has ἦν, which the verbs ξυμπεραίνειν and παρεστάναι seem to require, but the following observation in Matth. Gr. Gr. §. 428. will shew that it is not necessary. "Ὅς, ἥ, ὅ are often put once with verbs of different government. Eur. Suppl. 863. ᾧ βίος μὲν ἦν πολὺς, ἥκιστα δ' ὄλβῳ γαῦρος ἦν. Plat. Rep. v. p. 37. οἷς ἐξὸν ἔχειν οὐδὲν ἔχοιεν, for οἷς ἐξεῖη ἔχειν καὶ οἳ, &c. or οἳ, ἐξὸν αὐτοῖς ἔχειν, οὐδὲν ἔχοιεν: Symp. p. 226. ὁμολόγηται, οὗ ἐνδεὴς ἐστι καὶ μὴ ἔχει, τούτου ἐρᾷν."

καὶ ξυμπεραίνειν καὶ παρεστάναι λέχει,
νύμφην τε κηδεύουσαν ἥδεσθαι σέθεν.
ἀλλ' ἐσμὲν οἷον ἐσμέν, οὐκ ἐρῶ κακὸν,
γυναῖκες· οὔκουν χρῆν σ' ὁμοιοῦσθαι κακοῖς,
οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων.
παριέμεσθα, καὶ φαμὲν κακῶς φρονεῖν
τότ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε.
ὦ τέκνα, τέκνα, δεῦτε, λείπετε στέγας·
ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε
πατέρα μεθ' ἡμῶν, καὶ διαλλάχηθ' ἅμα
τῆς πρόσθεν ἔχθρας εἰς φίλους μητρὸς μέτα.
σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος.
λάβεσθε χειρὸς δεξιᾶς· οἵμοι κακῶν·
ὡς ἐννοοῦμαι δή τι τῶν κεκρυμμένων.
ἆρ', ὦ τέκν', οὕτω καὶ πολὺν ζῶντες χρόνον

883. καὶ ξυγγαμεῖν σοι, and again εὐφραίνειν σέθεν lib. P. *Porson.*

884. Matthiæ Gr. Gr. §. 551. compares the construction of this line with Soph. Phil. 1314. ἤσθην σε εὐλογοῦντα πατέρα τὸν ἐμὸν, *that thou commendest my father:* Aj. 136. σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω: and therefore translates thus: *and to be delighted that your bride has an affection for you.* But this is erroneous; for κηδεύω does not govern the gen. Reiske's explanation, which Elmsl. approves, is this: refer κηδεύουσαν not to νύμφην, but to ἐμὲ understood before ἥδεσθαι: ἐμὲ ἥδεσθαι κηδ. (i. e. τῷ κηδεύειν) νύμφην σέθεν: *and that I should be delighted in attending upon your bride.*

885. ἐσμὲν οἷον ἐσμὲν, a phrase with which a disagreeable subject is briefly dismissed: similarly 1007. ἤγγειλας οἷ' ἤγγειλας. Æsch. Ag. 66. ἔστι δ' ὅπη νῦν Ἔστι: where consult Blomfield's Gloss.

887. "ἀντιτείνειν, i. q. ἀντιλέγειν. Hesych. Ἀντιτείνει· ἐρίζει: cf. 1348." Elmsl.

888. παριέμεσθα, *I intreat your pardon,* Elmsl. Schol. παυόμεθα, παραπεμπόμεθα. οἷον παραιτοῦμαι, συγχωρῶ. Soph. Œd. C. 1665. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, Οὐκ ἂν παρείμην, οἵσι μὴ δοκῶ φρονεῖν, *I will not ask pardon of those, to whom* &c. Plato Apol. Socr. p. 17. Καὶ μέντοι καὶ πάνυ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παραιτοῦμαι. "Ἰέω and ἵημι, *with all their compounds, shorten the first vowel in Homer, but lengthen it in Attic writers.*" Maltby.

890. δεῦτε. Elmsl. edits δεῦρο, because δεῦτε is not an Attic word. Eur. Heracl. 48. ὦ τέκνα, τέκνα, δεῦρο λαμβάνεσθ' ἐμῶν Πέπλων. Herc. 520. δεῦρ', ὦ τέκν', ἐκκρήμνασθε πατρῴων πέπλων.

892. διαλλ. ἅμα (ἐκ) τῆς πρ. ἔχ. εἰς φίλους, for εἰς φιλίαν: ἅμα is pleonastic, and to be connected with μετὰ, as in v. 1140. ξὺν τέκνοις ἅμ' ἐσπόμην.

894. σπονδὴ, *a libation:* σπονδαὶ, *a truce:* the latter meaning is of constant recurrence in Thuc.

897. οὕτω δαὶ, Musgrave, badly. See below 1008. Brunck has erased καὶ, and edited, ἆρ', ὦ τέκν, ἆρ' οὕ— Above 889. τόδε Lasc. *Porson.* I as Elmsl. remarks, καὶ πολὺν is

φίλην ὀρέξετ' ὠλένην; τάλαιν' ἐγώ·
ὡς ἀρτίδακρυς εἰμὶ, καὶ φόβου πλέα·
χρόνῳ δὲ νεῖκος πατρὸς ἐξαιρουμένη,
ὄψιν τερείνην τήνδ' ἔπλησα δακρύων.
Χο. κἀμοὶ κατ' ὄσσων χλωρὸν ὡρμήθη δάκρυ·
καὶ μὴ προβαίη μεῖζον ἢ τὸ νῦν κακόν.
Ια. αἰνῶ, γύναι, τάδ', οὐδ' ἐκεῖνα μέμφομαι·
εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος,
γάμους παρεμπολῶντί γ' ἀλλοίους πόσει.

more objectionable than καὶ λίαν in 526. i. e. it is more emphatic than πολὺν simply. It is to be noticed however, that ἆρα here seems to be used for ἄρ' οὖ, (see Porson's Præf. ad Hec. p. viii.) introducing a question calculated to lull Jason's suspicions, and not forming a continuation of Medea's soliloquy: *will you not, my children, thus extend your dear arms, living even for many years?* See Monk on Eur. Alc. 251. Or thus: *will you then, can it be, my children, that thus, living even for many years* &c.

900. ἐξαιρεῖσθαί τί τινος is the usual construction: as Hesiod. Asp. 89. τοῦ μὲν φρένας ἐξέλετο Ζεύς. Isocr. Τοὺς μέσους ἐξαιροῦ τῶν πολιτῶν. The line would thus mean: *but at length removing contention from your father*, i. e. *relieving him from contention*. Or construe thus: *taking away from myself*, i. e. *giving up my quarrel with your father*. On this use of the gen., see 414.

901. τερείνην. "Neither τέρενος, τερενοῦς or τερενὸς are in use, but only τέρην, ἡ τέρεινα. Correct therefore τέρενον." Elmsl. On τήνδε, see 49. 887.

902. χλωρὸν—δάκρυ: cf. 918. "Hel. 1205. χλωροῖς τε τέγγεις δάκρυσι σὴν παρηίδα. This epithet is applied by Eurip. to *water*, to *wine*, and to *blood*. Hec. 126.) Portus translates it by *recentes lacrymæ*, which I do not clearly understand. I rather think that its meaning is *humidæ*. Equally obscure is πολὺν δάκρυον, *cunctæ lacrymæ*, *Eurip. Med.* Herc. 1209." Elmsl. "Χλωρὸς, *green, flourishing, pale*. So Shakespeare: 'And wakes the hope to look so *green* and *pale* at what it did so freely?' *Making pale*, as Lat. *pallida mors*. Opposed to *dry*: 'Dry wood is more fragile than *green*,' Bacon. *New, fresh*, applied to cheese, to honey, to blood, &c. Shakespeare has: '*green* griefs:' and Bacon: 'A man, that studieth revenge, keepeth his own wounds *green*.' It is applied also to tears, under the same notion of freshness." Valpy's Fundamental Words of the Greek Language. Hesychius explains it by ὑγρὸς, ἁπαλός. Thus also Eustathius cited by Brunck on Soph. Trach. 849. Ἰστέον δὲ ὅτι ἐπεὶ καὶ χλωρά εἰσι τὰ θάλλοντα καὶ ὑγρότητα ἔχει πλείω, διὰ τοῦτο καὶ ὑγρὸν δάκρυον καὶ χλωρὸν ὁ Εὐριπίδης φησί. Σοφοκλῆς δὲ ἐν Τραχινίαις, χλωρὰν ἔχειν δακρύων ἔφη. The Latins apply the word *recens*, to *verdure*, as we do the adj. *fresh*: Virg. Æn. vi. 674. Riparumque toros et *prata recentia* rivis Incolimus.

903. προβαίη μεῖζον, *let it not proceed to a greater extent*, or *may it not turn out greater*: 1114. καραδοκῶ τἀκεῖθεν, οἳ προβήσεται.

τὸ νῦν. "Should we not read τὰ νῦν? Soph. Trach. 837. πῶς δ' ἂν ἀέλιον ἕτερον ἢ τὰ νῦν ἴδοι;" Elmsl.

906. All the Paris Mss., Fl. and Lasc. παρεμπολῶντος ἀλλοίους, and if this be the true reading, says Musgr. we must read πόσεως in the end of the verse. An example does not occur to me, where

ἀλλ' εἰς τὸ λῷον σὸν μεθέστηκεν κέαρ,
ἔγνως δὲ τὴν νικῶσαν, ἀλλὰ τῷ χρόνῳ,
βουλήν· γυναικὸς ἔργα ταῦτα σώφρονος.
ὑμῶν δὲ, παῖδες, οὐκ ἀφροντίστως πατὴρ
πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν.

πόσεος or πόσεως is read, much less where it makes an iambus, as πόλεως. Brunck suspects that the reading was formerly different, παρεμπολῶντά γ' ἀλλοίους πόσιν. But he properly gives the preference to that of Aldus. The Schol. attributes ἐμοὶ for πόσει to the actors. *Porson.* In favor of the dat. after the expression ὀργὰς ποιεῖσθαι Musgr. cites Eur. Or. 1629. Ἑλένην μὲν, ἣν σὺ διολέσαι πρόθυμος ὢν Ἥμαρτες, ὀργὴν Μενέλεῳ ποιούμενος, κ. τ. λ.

παρεμπολῶντι from παρεμπολάω: the form ἐμπολέω which some Lexicons give is not legitimate: Soph. Trach. 93. καὶ γὰρ ὑστέρῳ τό γ' εὖ Πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ: Phil. 578. τί με κατὰ σκότον ποτὲ Διεμπολᾷ λόγοισι; See Brunck on Aristoph. Pac. 448.

907. εἰς τὸ λ. μεθ., *has changed for the better:* the perf., pluperf., and aor. 2. of ἵστημι and its compounds have an intransitive signification; the rest of the tenses a transitive one: Matth. Gr. Gr. §. 206. Thus above 894. μεθέστηκεν χόλος. Aristoph. Plut. 365. ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπαν.

908. ἔγνως τὴν ν.—βουλήν: *you have formed a better judgment:* cf. 776. Iph. A. 108. ἃ δ' οὐ καλῶς Ἔγνων τότ', αὖθις μεταγράφω καλῶς πάλιν.

νικῶσαν: Od. K. 46. βουλὴ δὲ κακὴ νίκησεν ἑταίρων: Il. B. 576. ἐπεὶ τὰ χερείονα νικᾷ: this use of the verb νικάω is frequent in Thucydides: e. g. ii. 12. Ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα. Thus Livy xxxvii. 19. Hæc sententia *vicit.*

ἀλλὰ νῦν χρόνῳ Brunck, from the *membranæ*, badly, in my opinion. Eur. Alex. in Stobæus cxv. p. 473. Οἵδ'· ἀλλὰ κάμπτειν τῷ χρόνῳ λύπας χρεών. Soph. Phil. 1041. Τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ. If there is any truth hid under the reading of the *membranæ*, I should prefer σὺν χρόνῳ. Ion. 1604. Παῖδες γενόμενοι ξὺν χρόνῳ πεπρωμένῳ. *Porson.* Elmsl. cites also Soph. El. 1013. αὐτὴ δὲ νοῦν σχὲς, ἀλλὰ τῷ χρόνῳ ποτὲ, Σθένουσα μηδὲν, τοῖς κρατοῦσιν εἰκαθεῖν: observing that ἀλλὰ τῷ χρόνῳ signifies *tandem aliquando*, and is sometimes varied by ἀλλὰ νῦν, as in Soph. El. 411. Ὦ θεοὶ πατρῷοι, ξυγγένεσθέ γ' ἀλλὰ νῦν. As these *membranæ* are frequently referred to by Porson, the following remark made by Elmsl. in the Mus. Crit. I. p. 486. is worthy of notice: "The Ms. which Brunck calls *membranæ* possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other Ms. which has yet been examined."

910. ὑμῖν edd. Mss. ὑμῶν is an emendation of Valck. on Phœn. 1475. *Porson.* Elmsl. retains ὑμῖν: which indeed does not seem greatly to require correction.

πατὴρ for ἐγώ: cf. 915. Bothe compares Livy i. 20. Sed quia (Numa) in civitate bellicosa plures Romuli quam Numæ similes reges putabat fore &c.

911. ἔθηκε: Elmsl. observes that the middle voice is more frequently used in such phrases: Soph. Œd. T. 134. Πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν: Aj. 536. Ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου: El. 1334. νῦν δ' εὐλάβειαν τῶνδε προὐθέμην ἐγώ.

σωτηρίαν Ald. προμηθίαν A. B. D. Fl. P. προμῦθίαν Lasc. Observe, reader, the progress of error. The copyist, who should transcribe the Ms. which Lascaris used, would probably give προθυμίαν. *Porson.*

οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας
τὰ πρῶτ' ἔσεσθαι ξὺν πασιγνήτοις ἔτι.
ἀλλ' αὐξάνεσθε· τἄλλα δ' ἐξεργάζεται
πατήρ τε καὶ θεῶν ὅστις ἐστὶν εὐμενής·
ἴδοιμι δ' ὑμᾶς εὐτραφεῖς ἥβης τέλος
μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους.
αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας,
στρέψασα λευκὴν ἔμπαλιν παρηίδα,
κοὐκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον; ✻
Μη. οὐδέν· τέκνων τῶνδ' ἐννοουμένη πέρι,
Ια. θάρσει νυν· εὖ γὰρ τῶνδε θήσομαι πέρι.
Μη. δράσω τάδ', οὔτοι σοῖς ἀπιστήσω λόγοις·
γυνὴ δὲ θῆλυ, κἀπὶ δακρύοις ἔφυ.

913. τὰ πρῶτ'. Eur. Or. 1246. Μυκηνίδες ὦ φίλαι, Τὰ πρῶτα κατὰ Πελασγῶν ἕδος Ἀργείων. Aristoph. Ran. 419. Νυνὶ δὲ δημαγωγεῖ Ἐν τοῖς ἔνω νεκροῖσιν, Κἄστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας. Herod. vi. 100. Αἰσχίνης ὁ Νέωνος, ἐὼν τῶν Ἐρετριέων τὰ πρῶτα: ix. 77. Λάμπων ὁ Πύθεω, Αἰγινητέων τὰ πρῶτα. Æsch. Eum. 486. ἀστῶν τῶν ἐμῶν τὰ βέλτιστα. Thus Lucret. i. 87. *prima virorum.* Ovid. Am. I. i. 19. *Summa ducum Atrides.* For these and other examples see Blomf. on Æsch. Pers. i. Τάδε μὲν Περσῶν— Πιστὰ καλεῖται, for οἵδε πιστοί. Matth. Gr. Gr. §. 438.

ἔτι, *yet*, i. e. *hereafter:* as in 1011. πάρα τοι καὶ σὺ πρὸς τέκνων ἔτι.

914. ἐξεργάζεται C. which would perhaps be a more suitable tense, if it were certain that the tragic writers used this future. *Porson.* The termination —ξω for —σω in the fut. is peculiar to the Doric dialect: see Matth. Gr. Gr. §. 174. The present ἐξεργάζεται may be taken in its strict signification: *is at this moment working out & effecting:* otherwise, as Elmsl. observes, the pres. is not unusual for the fut.: cf. 378. 934. Æsch. Ag. 129. Χρόνῳ μὲν αἱρεῖ Πριάμου πόλιν ἕδε κέαθος, Πάντα δὲ πύργων Κτήνη πρόσθε τὰ δημιοπλήθη Μοῖρα λαπάξει πρὸς τὸ βίαιον: Prom. 510. Οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος Κρᾶναι πέπρωται, μυρίαις δὲ πημοναῖς Δύαις τε καμφθεὶς, ὅδε δεσμὰ φυγγάνω, Schol. φεύξομαι. Cf. v. 378.

917. ἐχθρῶν τῶν ἐμῶν, the Corinthian nobles, who would naturally be jealous of his pretensions, as a foreigner, to precedence in rank.

918. αὕτη commonly, αὖτη Reiske. *Porson.* The pronoun οὗτος is thus used in abrupt addresses: as Eur. Alc. 789. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; Aristoph. Av. 1199. Ἄκουσον, αὕτη, *heus tu:* see Viger, p. 448.

921. A comma is placed at the end of this line in Porson's edition, as if Medea had been unable to complete the sentence through weeping. Elmsley places a full stop, and understands δακρύω.

922. Thus L. τῶνδε νῦν θήσομαι B. D. Fl. τῶνδ' ἐγὼ θήσω Ald. X. Π. 760. *Porson.* Cf. 65. Elmsl. has shewn by numerous instances that the middle voice is more correct: Iph. A. 672. Σπεῦδ' ἐκ φρυγῶν μοι, θέμενος εὖ τἀκεῖ, πάτερ: Herc. F. 604. πόλιν τε σὴν Μὴ πρὶν ταράξῃς, πρὶν τόδ' εὖ θέσθαι, τέκνον.

924. Thus Ald. Lasc. X. Π. 747.

Ια. τί δῆτα λίαν τοῖσδ' ἐπιστένεις τέκνοις;
Μη. ἔτικτον αὐτούς· ζῆν δ' ὅτ' ἐξηύχου τέκνα,
εἰσῆλθέ μ' οἶκτος, εἰ γενήσεται τάδε.
ἀλλ' ὥνπερ οὕνεκ' εἰς ἐμοὺς ἥκεις λόγους,
τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μεμνήσομαι.
ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,
κἀμοὶ τάδ' ἐστὶ λῷστα, γιγνώσκω καλῶς,
μήτ' ἐμποδὼν σοὶ, μήτε κοιράνοις χθονὸς
ναίειν· δοκῶ γὰρ δυσμενὴς εἶναι δόμοις·
ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ·
παῖδες δ' ὅπως ἂν ἐκτραφῶσι σῇ χερὶ,
αἰτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα.
Ια. οὐκ οἶδ' ἄρ' εἰ πείσαιμι· πειρᾶσθαι δὲ χρή.

θῆλυς Brunck from the Ms. A., which he defends but ill. *Porson.* Elmsley cites from a fragm. of the Danae: Ἔρως γὰρ ἀργὸν κἀπὶ τοιούτοις ἔφυ. The construction is imitated by the Latins: Virg. Æn. iv. 569. Varium et mutabile semper Femina: Ecl. iii. 80. Triste lupus stabulis.

θῆλυ, *soft, tender:* Soph. Trach. 1064. Γυνὴ δὲ θῆλυς οὖσα.

925. τί δὴ τάλαινα A. B. D. Cott. Fl. L. P. For τοῖσδ' also σοῖς in Fl. P. *Porson.* On the quantity of λίαν, see Porson's Suppl. p. i.

926. ζῆν Lasc. Ald. [thus also Elmsl.] ἐξηύχουν commonly: ἐξηύχου, which Barnes edited from conjecture, is confirmed by the Ms. C. *Porson.*

927. οἶκτος here implies a feeling of *commiseration* excited by the *uncertainty* of the future destiny of her children, and therefore is properly followed by the particle εἰ: cf. 187. "when thy wish was breathed That they might live, a piteous thought arose, If that might be!" Potter. This is one of two passages, which Twining in his Translation of Aristotle on Poetry p. 235. says that "he could never read without shuddering." The other is in the Electra v. 1206.

928. ἥκεις, *you have come:* see Hec. 1. εἰς ἐμοὺς λ., *to a conference with me:* cf. Matth. Gr. Gr. §. 466. 2.

929. μνησθήσομαι edd. Mss. X. Π. 835. But in the Ms. A. rightly μεμνήσομαι as a various reading. *The tragic writers always use the latter form of this verb,* which is also employed by Homer Il. X. 320. *never the former.* The same may be said of κληθήσομαι and κεκλήσομαι. But they use indifferently βληθήσομαι and βεβλήσομαι. *Porson.*

930. Thus A. L. Flor. according to Valck. on Phœn. 790. (795.) ἀποστέλλειν Ald. *Porson.* Elmsl. cites Iph. A. 743. ἐξ ὀμμάτων δάμαρτ' ἀποστεῖλαι θέλων. "The infin. of the aor. is often put where we should have expected the infin. of the fut.; but we must often render this inf. aor. by the present. Thuc. iv. 70. Λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν, instead of which it was expressed previously, οἰόμενος τὴν Ν. ἔτι καταλήψεσθαι ἀνάλωτον: v. 9. ἐλπὶς γὰρ μάλιστα αὐτοὺς οὕτω φοβηθῆναι." Matth. Gr. Gr. §. 506. 2.

934. ἀπαίρομεν, the pres. for the fut.: cf. 914. Elmsl. prefers ἀπαροῦμεν: cf. 848. "The ellipse is supplied in Electr. 774. ἔπελ μελάθρων τῶνδ' ἀπήραμεν πόδα." Cl. J. lxiii. p. 162. Cf. Hec. 951.

937. The common reading is, οὐκ

Μη. σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρὸς
γυναῖκα, παῖδας τήνδε μὴ φεύγειν χθόνα.
Ια. μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγώ,
εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία.
Μη. ξυλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου.
πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται
τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγώ, πολύ,
λεπτόν τε πέπλον, καὶ στέφος χρυσήλατον

οἶδ' ἂν εἰ πείσαιμι, where the constr. would be, εἰ πείσαιμι ἂν, but this is harsh. I have therefore changed a letter, which is often confounded with the other: [cf. Phœn. 1672.] *Porson.* "That he has done so erroneously, is evident from the examples adduced by Matthiæ Gr. Gr. §. 598. c. Eur. Alc. 19. Λαβὼν γὰρ· οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε: [this reading Monk retains:] Aristoph. Av. 1018. ὡς οὐκ οἶδά γ' ἢ θάλλης ἄν. If the particle ἂν is omitted, the sense would require not οὐκ οἶδα εἰ πείσαιμι, but οὐκ οἶδα εἰ πείσω. From the context it is evident that the words οὐκ οἶδ' ἂν εἰ πείσαιμι have the same meaning as φόβος εἰ πείσω, v. 187. i. e. *vereor ut persuadeam, non puto me persuasurum.* This note, because the Greek οὐκ οἶδα εἰ and the Latin *nescio an* do not coincide; the latter having an affirmative sense in good authors; but the former implying either a negation, or an uncertainty, as in v. 71. ὁ μέντοι μῦθος οὐ σαφὴς ὅδε, Οὐκ οἶδα." Elmsl. Both Monk (Alc. l. c.) and Scholef. coincide in Elmsley's reasoning on this passage. Milton had conjectured, Οὐκ οἶδά γ' εἰ π, Mus. Crit. I. 285. thus also Blomf. in Alc. l. c. proposes: οὐ δῆτ' οἶδά γ' εἰ π. σε.

938. ἀλλὰ, *then:* see Hec. 391.

αἰτεῖσθαι πατρὸς, a singular contraction, although other verbs of similar import, δέομαι, προσδέομαι, χρῄζω, are followed by a gen.: see Matth. Gr. §. 332. Understand παρά: cf. v. 151.

939. Instead of the clause, τήνδε μὴ φεύγειν χθόνα, which he thinks originates from v. 936., Brunck has edited, σοὺς ἀφιέναι φυγῆς. *Porson.* Cf. Hec. 600. Elmsl. refers to Phœn. 488. 496. as an instance of a similar repetition.

941. Schol. εἴπερ φίλανδρός ἐστι, ταῦτά μοι πεισθήσεται.

942. "A gen. is put with many verbs which signify participation, or in which this idea is implied: μετέχειν, κοινωνεῖν τινος &c. *to participate in any thing*, the impersonal μέτεστί μοί τινος. Pind. P. ii. 153. οὔ οἱ μετέχω θράσεος. Xen. Rep. Lac. i. 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι. Thuc. iv. 10. ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου. Soph. Œd. C. 567. ἔξοιδ' ἀνὴρ ὢν, χὤτι τῆς ἐς ἄῤῥιον Οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας." Matth. Gr. Gr. §. 359.

943. ἃ καλλιστεύεται, i. e. ἃ τῶν νῦν ἐν ἀνθρώποις ὄντων πολὺ κάλλιστά ἐστι. "The gen. is put with verbs, adjectives, and adverbs, which are derived from superlatives, or in which merely the idea of a degree of preferableness is implied. Il. Z. 460. Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι Τρώων ἱπποδάμων, i. e. ἄριστος ἦν Τρώων. Eur. Hipp. 1009. πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο Πασῶν γυναικῶν;" Matth. Gr. Gr. §. 370. Monk on the latter passage cites the following additional instances: Herod. vi. 61. τὴν δὲ, καταψῶσαν τοῦ παιδίου τὴν κεφαλὴν, εἶπαι, ὡς καλλιστεύσει πασέων τῶν ἐν Σπάρτῃ γυναικῶν: vii. 180. τῶν ἐπιβατέων αὐτῆς (sc. νηὸς) τὸν καλλιστεύοντα.

945. πλόκον for στέφος B. D. Fl. *Porson.* Elmsl. has admitted this reading. Cf. 782.

παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεὼν
κόσμον κομίζειν δεῦρο προσπόλων τινά.
εὐδαιμονήσει δ' οὐχ ἕν, ἀλλὰ μυρία,
ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὁμευνέτου,
κεκτημένη τε κόσμον, ὃν ποθ' Ἥλιος
πατὴρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς.
λάζυσθε φέρνας τάσδε, παῖδες, εἰς χέρας,
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται.

948. οὐχ ἕν, ἀλλὰ μ. An instance of the figure λιτότης, which is illustrated by Blomf. Gloss. on Æsch. S. c. Th. 100. πάταγος οὐχ ἑνὸς δόρος: Eur. Cycl. 518. Στεφάνων δ' οὐ μία χροιὰ Περὶ σὸν κρᾶτα τάχ' ἐξομιλήσει: Suppl. 105. οὐχ ἕνα ῥυθμὸν Κακῶν ἐχούσας. Callim. iii. 33. καὶ οὐχ ἕνα πύργον ὀπάσσω. Hor. Carm. iv. 9, 32. Consulque *non unius* anni.

949. The Ms. A. exhibits this line in the margin, and reads ἀνδρὸς τ'. Lasc. ἀνδρὸς γ'. Ald. ἀνδρός γ', which is also good. *Porson.* The particle γε perhaps conveys an ironical sense, which Medea would be anxious to conceal.

951. πατρὸς πατὴρ Elmsl. Hesiod. Theog. 958. Αἰήτης δ' υἱὸς φαεσιμβρότου Ἠελίοιο Γῆμε, θεῶν βουλῇσιν, Ἰδυίαν καλλιπάρῃον. Ἡ δέ νύ οἱ Μήδειαν ἐὐσφυρον ἐν φιλότητι Γείνατο.

"δίδωσιν for ἔδωκε: thus v. 1319. Hec. 641. 1116. *Mittit*, Virg. Æn. ix. 361. *dat*, 362. In Iliad i. 261. it seems used for δώσει." Cl. J. lxiii. p. 162.

οἷς: "ἑός, ἑῆ, ἑόν, *his*, in the singular only in the Ionic and Doric writers, and in the Poets. Instead of which is used the abbreviated form ὅς Il. Γ. 333. Z. 170. Herod. i. 205. Eur. El. 1206. *Neither is ever used by the Attic prose writers*, rarely by the Attic poets." Matth. Gr. Gr. §. 149. Elmsley cites from Plato de Rep. iii. p. 394. A. κατεύχετο τῖσαι τοὺς Ἀχαιοὺς τὰ ἃ δάκρυα τοῖς ἐκείνου βέλεσιν, but as this is a reference to Il. A. 41. it does not perhaps disprove the assertion of Matthiæ with respect to the Attic prose writers. The following instances are adduced by him from the tragedians: λιτῶν τῶν ἕν Æsch. S. c. Th. 638. ὧν παίδων Soph. Œd. C. 1639. τῶν ὧν τέκνων Trach. 266. τὸν ὃν προσμένουσ' ἀκοίταν 525. τῶν ὅπλων τῶν ὧν Aj. 442. Eur. Hel. 1134. ὧν ἀλόχων, from Matthiæ's emendation. In Æsch. Ag. 519. Blomf. has restored αὐτόχθον' ὃν πατρῷον ἕθρισεν δόμον, for αὐτόχθονον π. and supplied an additional instance from Soph. Œd. T. 1248. τοῖς οἷσιν αὐτοῦ.

952. λάζυσθε: cf. 1213. This form occurs in Aristoph. (Lys. 209.) but not in Æschylus or Sophocles.

φέρνας Schol. λάβετε τὴν ἐμὴν φέρνην, ἣν εἰσηνεγκάμην τῷ πατρὶ ὑμῶν, καὶ ἀποκομίζετε τῇ νύμφῃ. But if the word φέρνας here signified *the portion* that Medea brought to her husband on her marriage (cf. 235.) she could no longer have the disposal of it. We must understand it merely as *a present on the nuptials of another*; nearly the same as δῶρα 781. Elmsl. refers to Seneca Med. 575. *Hæc nostra nati dona nubenti ferant.*

953. τυράννων Lasc. which may be defended on some grounds. But ν seems to originate from the iota subscript. *Porson.* Cf. v. 6.

954. "σώματα ἔχοντες—οὐ μεμπτὰ, Xen. Cyrop. p. 107. ed. Hutch. Milton Par. Lost xi. 340. *no despicable gift.*" Cl. J. lxiii. p. 162.

Ια. τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας; 955
δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων;
δοκεῖς δὲ χρυσοῦ; σῶζε, μὴ δίδου, τάδε.
εἴπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς
γυνὴ, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.
Μη. μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος. 960
χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.
κείνης ὁ δαίμων· κεῖνα νῦν αὔξει θεός·
νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς
ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.
ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους, 965

955. ὦ ματαία, *absurd, unthinking woman:* "cf. 152. 334. ὦ μάταιε, Æsch. Prom. 1007 (=1035.) A formula conveying a gentle expostulation." Schæf.

957. δίδου, for δίδοσο, Ion. δίδοο, contr. δίδου: as above 310. ἐξέδου for ἐξέδοσο, Ion. ἐξέδοο.

959. Thus Ald. σάφ' οἶδ' ὅτι Lasc. *Porson.* Cf. 1062. Blomf. on Æsch. S. c. Th. 518. prefers the latter reading, as Phœn. 1638. ζῶσά γ' ἂν, σάφ' οἶδ' ὅτι. Soph. Ant. 276. πάρειμι δ' ἔκων οὐκ ἐκοῦσιν, οἶδ' ὅτι.

960. μή μοι σὺ, *do not, I pray you, reject my gifts:* the pronoun σὺ is frequently used with the ellipse of a verb which is to be supplied from the context: Eur. Or. 1035. Σὺ νῦν μ', ἀδελφὲ, μή τις Ἀργείων κτάνῃ, subaud. κτεῖνε: Hec. 408. μὴ σύ γ'· οὐ γὰρ ξύμφορον: see note. On the redundancy of the pronoun μοι, see Hec. 195.

πείθ. δ. καὶ θ. λ. A verse of similar import is cited by Plato Rep. iii. p. 390. Δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας. Ovid de A. Am. iii. 653. Munera, crede mihi, capiunt hominesque deosque Placatur donis Jupiter ipse datis. Hor. Od. iii. 16. Aurum per medios ire satellites, Et perrumpere amat saxa, potentius Ictu fulmineo.

962. κείνης ὁ δ. "Thus οὐχ ἡμῶν τόδε Hec. 268. τῶν πλεόνων τὸ κράτος ἐστὶ Thuc. ii. 87. Cujus vulturis hoc erit cadaver, Martial." Cl. J. lxiii. p. 162. See Matth. Gr. Gr. §. 371.

ὁ δαίμων, *Fortune:* Demosth. Or. Fun. p. 1395. ὁ πάντων κύριος δαίμων, ὡς ἐβούλετο, ἔνειμε τὸ τέλος. Juven. x. fin. nos te, Nos facimus, Fortuna, Deam, cœloque locamus. Hor. Serm. ii. 6, 62. Heu, Fortuna, quis est crudelior in nos Te Deus!

κεῖνα, for κείνην: as 913. τὰ πρῶτα for τοὺς πρώτους: Æsch. Pers. 1. τάδε καλεῖται for ἡμεῖς ἐσμέν.

θεὸς without the article, signifies any divinity or preternatural power: *heaven* or *fortune:* thus Æsch. S. c. Th. 21. Καὶ νῦν μὲν εἰς τόδ' ἦμαρ εὖ ῥέπει θεὸς, *fortune inclines in our favour.*

963. φυγάς. "One would rather expect the reverse, viz. *the permission to remain:* thus Phœn. 1668. Καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω, Schol. τῷ τάφου μὴ τυχεῖν." Schæf.

964. ψυχῆς. "All words in which a determination of value is contained, as *to buy, to sell, to exchange* &c. are construed with a gen. Æsch. Prom. 974. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν, Σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ." Matth. Gr. Gr. §. 342. See Hec. 481.

965. πλησίους Lasc. Ald. πλουσίους Fl. and in the text of the Ms. P. which gives the other as a var. lect. *Porson.*

πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμὴν,
ἱκετεύετ', ἐξαιτεῖσθε, μὴ φεύγειν χθόνα,
κόσμον διδόντες· τοῦδε γὰρ μάλιστα δεῖ,
εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
ἴθ' ὡς τάχιστα, μητρὶ δ', ὧν ἐρᾷ τυχεῖν, 970
εὐάγγελοι γένοισθε, πράξαντες καλῶς.

Χο. νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας, στρ. ά.
οὐκέτι· στείχουσι γὰρ εἰς φόνον ἤδη.
δέξεται νύμφα χρυσέων ἀναδεσμῶν,
δέξεται δύστανος ἄταν· 975
ξανθᾷ δ' ἀμφὶ κόμᾳ
θήσει τὸν Ἅιδα κόσμον αὐ-

966. δεσπότιν δ' ἐμὴν Elmsl., on this principle: that the new wife of Jason and the mistress of Medea are one and the same person: above in v. 17. προδοὺς γὰρ αὐτοῦ τέκνα, δεσπότιν τ' ἐμὴν, the particle τε is correct, because the children were different from the wife of Jason: had Eurip. written λέκτρα, (i. e. γυναῖκα) for τέκνα, he would have also written δεσπότιν δ' ἐμὴν. Thus Hec. 532. Ὃ δ' εἶπεν· ὦ παῖ Πηλέως, πατὴρ δ' ἐμός. Soph. Trach. 741. Τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω Πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ. Æsch. Pers. 150. μήτηρ βασιλέως, Δέσποινα δ' ἐμή. Herod. vii. 10. Ἐγὼ δὲ καὶ πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ, Δαρείῳ, ἠγόρευον μὴ στρατεύεσθαι ἐπὶ Σκύθας. In these examples δὲ corresponds to μὲν which is understood in the former clause.

967. φυγεῖν Ald. φεύγειν A. L. Flor. according to Valck. Phœn. 1286. (cf. 936. 939.) In 969. ἐκείνης Ald. *Porson.*

968. On the construction of δεῖ, see Hec. 962.

971. καλῶς or εὖ πράσσειν, *to be prosperous* or *successful: καλὰ πράσσειν, to act honorably: εὖ ποιεῖν, to benefit another.*

972. οὐκ ἔτι L. ζωᾶς edd. Mss. *Porson.* See Hec. 1090. Elmsley considers that the common form ζωὴ should be discarded from the Attic dialect. Blomf. on Æsch. S. c. Th. 935. retains the same accentuation, viz. ζωὰ, not ζόα, as Porson, who yet writes ζοὸς for ζωός.

974. The constr. of this passage is intricate: δέχομαι does not govern a gen. In Æsch. S. c. Th. 886. Blomf. has corrected δαμέντας for δαμέντων which is found in all former edd. It must therefore depend upon ἄταν. "Ἀναδεσμέων L. ἀναδέσμων Ald." *Porson.* "Write ἀναδεσμῶν or rather ἀναδεσμᾶν." Elmsl. I would suggest χρυσέαν ἀναδέσμαν, the accus. sing.

977. ἄΐδα L. αὐτὰ ταῖν χ. Ald. αὐτὰ χ. Lasc. αὐτὴ χ. A. I have changed αὐτὰ ταῖν into αὐτά γ' ἐν. *Porson.* Render: *of her own accord:* cf. 725.

τὸν Ἅιδα κόσμον, *the ornament of Orcus,* i. e. *the deadly, fatal, ornament.* "Thus δίκτυον Ἅΐδου Æsch. Ag. 1084. Ἅΐδου μήτηρ, i. e. Clytæmnestra, 1206. νυμφεῖον Ἅΐδου Soph. Ant. 1205. Ἅΐδου μολπαὶ Eur. Suppl. 773. Ἅΐδου μάγειρος Cycl. 388. Ἅΐδου γόον Aristoph. Thesm. 1046." Bothe. "Eur. Or. 1395. ξίφεσιν Σιδαρέοισιν Ἅΐδα." Cl. J. lxiii. p. 163. Cf.

τά γ' ἐν χεροῖν λαβοῦσα.
πείσει χάρις, ἀμβρόσιός τ' αὐγὰ πέπλων, ἀντ. α'.
χρυσεόστευκτον στέφανον περιθέσθαι· 980
νερτέροις δ' ἤδη πάρα νυμφοκομήσει.
τοῖον εἰς ἕρκος πεσεῖται,
καὶ μοῖραν θανάτου
προσλήψεται δύστανος, ἄ-
ταν δ' οὐχ ὑπεκδραμεῖται. 985
σὺ δ' ὦ τάλαν, ὦ κακόνυμφε, στροφὴ β'.
κηδεμὼν τυράννων,
παισὶν οὐ κατσιδὼς
ὀλέθριον βιοτὰν προσάγεις,
ἀλόχῳ τε σᾷ στυγερὸν θάνατον· 990
δύστανε, μοίρας ὅσον παροίχει.

Matth. Gr. Gr. §. 430. Virg. Æn. xii. **603.** Et **nodum** informis **lethi** trabe **nectit** ub **alta**.

979. Thus A. Fl. L. A. Schol. **πέπλου** Ald. *Porson.*

980. This verse does not wholly coincide with the strophe. I know how dangerous it is to invent new words, but **χρυσεόπλεκτον** would be consistent with analogy. *Porson.* Elmsley's reading of this passage is much better: **Πείσει χάρις, ἀμβρόσιός τ' αὐγὰ πέπλων, Χρυσόστευκτόν τε στέφανον περθέσθαι**: for, as he remarks, it is an absurdity to say, that *the splendour of the robe will induce her to put on the golden crown*: **χάρις** will refer to the **πέπλος**, **αὐγὰ** to the **στέφανος**. **Χρυσόστευκτος** occurs in Æsch. S. c. Th. 657. also in Eur. Phœn. 227.

981. **νυμφοκομήσει**, sc. **ἑαυτήν**: *she will adorn herself as a bride:* Eur. Phœn. 21. **ὁ δ' ἡδονῇ δοὺς**, sc. **ἑαυτόν**: cf. 106. Virg. Æn. ii. 9. nox humida cœlo Præcipitat.

982. **ἕρκος**, *any thing that incloses, prevents escape,* hence *a net:* Hesychius: **ἕρκεσιν· δικτύοις.** Od. X. 468. **Ὡς δ' ὅτ' ἂν ἢ κίχλαι τανυσίπτεροι, ἠὲ πέλειαι, Ἕρκει ἐνιπλήξωσι,** Schol. **τῷ δικτύῳ.** Eur. El. 153. **Ὀλόμενον δολίοις βρόχων Ἕρκεσι, *in the meshes of the net.***

983. **μ. θαν.** cf. 857. Æsch. Pers. 910. **Ὤφελεν, ὦ Ζεῦ, κἀμὲ μετ' ἀνδρῶν Τῶν οἰχομένων θανάτου κατὰ μοῖρα καλύψαι.**

984. **προσλήψεται** is omitted in Lasc. Brunck has given from conjecture **προσλήψεθ'** ἁ, and above 975. has changed **δέξει'** ἁ from Lasc. into **δέξεθ'** ἁ. But I think that articles are rather to be avoided in the chorusses, and such elisions are very unusual. *Porson.*

985. **ὑπεκφεύξεται** edd. Mss. which openly vitiates the metre. I have given **ὑπεκδραμεῖται**, which occurs several times in Eurip. The other might easily creep into the text as an interpretation. *Porson.*

989. Elmsl. reads the line thus: **ὄλεθρον βιοτᾷ προσάγεις**, i. e. *you endanger the life of your children.* But Scholefield ingeniously vindicates the received text, by referring to Hec. 1050. where **τυφλὸν φέγγος** means *the privation of sight,* as in this passage **ὀλέθριον βιοτὰν**, *the destruction of life.*

991. **μ. ὅσ. παρ.**, *of how much that*

μεταστένομαι δὲ σὸν ἄλγος, ἀντιστρ. β'.
ὦ τάλαινα παίδων
μᾶτερ, ἃ φονεύσεις
σὰ τέκνα, νυμφιδίων ἕνεκεν 995
λεχέων, ἃ σοι προλιπὼν ἀνόμως
ἄλλῃ ξυνοικεῖ πόσις ξυνεύνῳ.
Παι. δέσποιν', ἀφεῖνται παῖδες οἵδε σοι φυγῆς,
καὶ δῶρα νύμφη βασιλὶς ἁσμένη χεροῖν
ἐδέξατ'· εἰρήνη δὲ τἀκεῖθεν τέκνοις. 1000
Μη. ἔα.
Παι. τί συγχυθεῖσ' ἕστηκας, ἠνίκ' εὐτυχεῖς;
Μη. αἲ αἲ.
Παι. τάδ' οὐ ξυνῳδὰ τοῖσιν ἐξηγγελμένοις.
Μη. αἲ αἲ μάλ' αὖθις. Παι. μῶν τιν' ἀγγέλλων τύχην 1005

awaits you are you unconscious! literally *how much of your destiny do you pass by!* Elmsley renders it: *how much have you fallen from your pristine good fortune!* but this seems inconsistent with the sense, for as yet Jason was in the same situation as before. Scholef. cites from Æsch. Suppl. 447. ἢ κάρτα νείκους τοῦδ' ἐγὼ παροίχομαι, *keep aloof from.*

992. "μεταστένομαι, *simul gemo, in partem doloris sumo,* as μετακλάομαι, Hec. 214." Elmsl. Blomf. on Agam. 1212. conjectures μέγα στένομαι, as in 293. ἢ μαλθακισθένθ' ὕστερον μέγα στένειν, but without necessity.

995. τὰ τέκνα Ald. τὰ is omitted by Lasc. σὰ Brunck, tacitly. *Porson.*

996. ἃ σοι προλ.: cf. 503. the pron. σοὶ is elegantly and pathetically redundant: *to your sorrow:* cf. 906. Matth. Gr. Gr. §. 392.

998. οἵδε σοι: the adj. σοὶ seems preferable: *these your children.*

1000. τἀκεῖθεν, i. e. κατὰ τὰ πράγματα ἐκεῖθεν ὄντα, *in that quarter.* Hec. 719. τἀκεῖθεν γὰρ εὖ Πεπραγμέν' ἐστίν.

1002. Two verses originally succeeded this, inaccurately repeated from 919. 920.: Τί σὴν ἔτρεψας ἔμπαλιν παρηΐδα, Κοὐκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχῃ λόγον; I have erased them, having been preceded in so doing by Pierson, Valck. and others. *Porson.* Elmsl. pertinently remarks, that the word ἔτρεψας shews the spuriousness of these lines: in v. 30. we find στρέψασα πάλλευκον δέρην, in 1145. ἀπέστρεψ' ἔμπαλιν παρηΐδα, in 1149. πάλιν στρέψεις κάρα, in Hec. 343. πρόσωπον ἔμπαλιν στρέφοντα, in Phœn. 460. σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέφε, but τρέπω is never used in such expressions: ἔτρεψας has been evidently substituted for ἔστρεψας, which would not suit the metre.

1005. μῶν τιν' ἀγγ. τύχ. Οὐκ οἶδα; *am I unconsciously the bearer of evil tidings?* On the constr. of οἶδα with a participle, see v. 495.

"τύχην for συμφοράν, as Heracl. 714. Ἦν δ' οὖν (ὃ μὴ γένοιτο) χρήσωνται τύχῃ." Elmsl. Cf. Hec. 774. and below v. 1200. 1344.

οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου;
Μη. ἤγγειλας οἵ' ἤγγειλας· οὐ σὲ μέμφομαι.
Ἰαι. τι δὴ κατηφεῖς ὄμμα, καὶ δακρυρροεῖς;
Μη. πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ
κἀγὼ κακῶς φρονοῦσ' ἐμηχανησάμην. 1010
Ἰαι. θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι.

1006. δόξης—εὐαγγέλου, i. e. τοῦ μὲ εἶναι εὐάγγελον.

1007. ἤγγ. οἵ' ἤγγ., cf. 885. Æsch. Eum. 676. ἠκούσαθ' ὡς ἠκούσατ': Soph. Ed. C. 273. ἱκόμην ἵν' ἱκόμην. Eur. ph. T. 575. ὄλωλεν, ὡς ὄλωλε.

1008. τί δ' αὖ X. Π. 730. with the pproval of Valck. on Phœn. 1668. τί αὶ A. L. But L. has in the margin (i. e. δή). I assent to Brunck, who emoves δαὶ entirely from the tragic riters. In a passage of Soph. Antig. 18. Brunck has edited δὲ from two Mss., which Markland had conjectured n a note on Suppl. 94. Τί δέ; ῥυθμίζεις ἦν ἐμὴν λύπην ὅπου; (ὅπη Plut.) he Aldine ed. of Plutarch, *de Garul.* p. 509. D. has also τί δέ. Grotius xcerpt. p. 149. forgetting the place here the verse occurs, has inserted it mong the doubtful fragments of Soophocles, in this corrupt state: Τί δαὶ ταύζεις τὴν ἐμὴν λύπην ὅπῃ; In the ollowing verse Brunck well defends πολλή μ' ἀνάγκη in opposition to Valck. on Phœn. 1668. (1688.) πολλή ' ἀνάγκη, πολλή γ' ἀνάγκη, [Hec. 296.] and πολλή 'στ' ἀνάγκη are used promiscuously. *Person.*

κατηφεῖς (κατὰ) ὄμμα. Plut. de Vitioso Pudore p. 528. Τὴν κατήφειαν ἐρίζουσι λύπην κάτω βλέπειν ποιοῦσαν. Etym. M. Κατήφεια· ἀπὸ τοῦ κάτω τὰ φάη βάλλειν τοὺς ἀνειδιζομένους ἢ λυπουμένους· καὶ κατηφής· ὁ ὑπὸ αἰσχύνης κάτω νεύων τοὺς ὀφθαλμούς, ἤγουν ὁ αἰσχυνόμενος. Eur. Heracl. 633. Τί χρῆμα κεῖσαι, καὶ κατηφὲς ὄμμ' ἔχεις;

1009. "Phœn. 1667. ΑΝ. Ἦ γὰρ γαμοῦμαι ζῶσα παιδὶ σῷ ποτέ; ΚΡ. Πολλή σ' ἀνάγκη· ποῖ γὰρ ἐκφεύξει λέχη; In Alc. 388. Monk has edited Πολλή μ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις. The sentence, at full, in the present passage, would be, πολλὴ ἀνάγκη ἐστί με δακρύειν: as in that from the Phœnissæ, πολλὴ ἀν. ἐστί σε γαμεῖσθαι: cf. 801. ἐπεὶ κακὴν κακῶς Θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις: in 249. the dat. is found." Elmsl.

ταῦτα γὰρ θεοὶ, sc. ἐμηχανήσαντο: cf. Matth. Gr. Gr. §. 303.

1011. "κρατεῖς τοι. This might admit of some explanation. But first it is necessary to consider, how the answer of Medea applies: ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ: κατάξω here means *I will conduct to the infernal regions*, in the same sense as it is used in Pindar (Ol. ix. 52.) of Mercury: Βρότεα σώματα κατάγει Κοίλαν πρὸς ἀγνιὰν Θανασκόντων—. There is yet another sense of the word κατάγειν which is usual in Thuc. and almost all historical writers, according to which exiles when restored to their country are said κατάγεσθαι εἰς τὴν πατρίδα or even simply κατάγεσθαι. [The act. fut. is of more frequent occurrence in this sense: Eur. Phœn. 438. Δισσοῖς Ἄδραστος ὅμοσεν γαμβροῖς τόδε, Ἄμφω κατάξειν εἰς πάτραν. Æsch. S. c. Th. 644. κατάξω τ' ἄνδρα τόνδε, καὶ πόλιν Ἕξει πατρῴαν.] Again the word ἄλλους shews that κατάξω is derived from the preceding verse. Let the passage in Iph. A. 661. 662. be considered, in which ὀλεῖ is elegantly repeated: ΙΦ. ὅλοιντο λόγχαι καὶ τὰ Μενέλεω κακά. ΑΓ. ἄλλους ὀλεῖ πρόσθεν, ἢ με [read πρόσθ', ἀμὲ] διολέσαντ' ἔχει. Hence the true emendation of the present passage is clear: ΠΑΙ. θάρσει· κατάξῃ καὶ σὺ πρὸς τέκνων ἔτι. ΜΗ. ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ." Musgrave. Brunck has in-

Μη. ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ.
Παι. οὗτοι μόνη σὺ σῶν ἀπεζύγης τέκνων·
κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς.
Μη. δράσω τάδ'· ἀλλὰ βαῖνε δωμάτων ἔσω,
καὶ παισὶ πόρσυν', οἷα χρὴ καθ' ἡμέραν.
ὦ τέκνα, τέκνα, σφῶν μὲν ἔστι δὴ πόλις,
καὶ δῶμ', ἐν ᾧ, λιπόντες ἀθλίαν ἐμὲ,
οἰκήσετ' ἀεὶ μητρὸς ἐστερημένοι·
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς,
πρὶν σφῶν ὄνασθαι, κἀπιδεῖν εὐδαίμονας,

troduced this emendation into his text. And indeed, although I have thought it better to adhere more closely to the original letters, yet I would wish the entire credit to be allowed to Musgr. 'Habeat secum servetque sepulchro.' I have therefore substituted *κάτει τοι*: *certe redibis ab exilio olim a liberis tuis deducta.* The words *κατιέναι, κατέρχεσθαι* are very often used in this sense. Herod. iii. 45. twice, ix. 26. thrice. On *κατέρχομαι* see an amusing discussion in Aristoph. Ran. 1274. [=1152. where Æschylus thus vindicates v. 3. of the Choeph. *ἥκω γὰρ εἰς γῆν τήνδε καὶ κατέρχομαι*, from the charge of tautology which Eurip. had alleged against it: *Ἑλθεῖν μὲν ἐς γῆν ἔσθ', ὅτῳ μετῇ πάτρας· Χωρὶς γὰρ ἄλλης ξυμφορᾶς ἐλήλυθε. Φεύγων δ' ἀνὴρ ἥκει τε καὶ κατέρχεται.*] The noun *κάθοδος* also which is of frequent occurrence, critics have well restored to Eurip. and Pausanias instead of *κάθολος* into which it had become corrupted. Neither is it extraordinary, that an active or neuter verb should be followed by *πρὸς* or *ὑπὸ* with a gen. Soph. Aj. 1235. *ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά*; 1320. *οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους, Ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως*; [See Matth. Gr. Gr. §. 496. 3.] But notice whether the error may not have originated from v. 1353. of the same play: *παῦσαι· κρατεῖς τοι, τῶν φίλων νικώμενος·* where *ἡττώμενος* is cited by Aristides T. ii. p. 334. (i. p. 536. 3. Jebb.) Markland badly conjectures *Πάσαις κρατεῖς τοι, in Explicat. Vet. Auctor. post Supplices* p. 249. Porson. "Æsch. Ag. 1292. *Φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος Κάτεισιν, ἄτας τάσδε θριγκώσων φίλοις. Κάτειμι* is the fut. of *κατέρχομαι.*" Elmsl.

1012. *κατάξω*, Schol. *πέμψω εἰς τὸν Ἅιδην.* "Alc. 24. *Ἥδη δὲ τόνδε, Θάνατον εἰσορῶ πέλας, Ἱερέα θανόντων, ὃς νιν εἰς Ἅιδου δόμους Μέλλει κατάξειν.*" Elmsl. Compare the play upon the word *χαίρω* in Hec. 427. This line must be supposed to be uttered *aside.*

1013. Thus Ulysses comforts Hecuba for the loss of her daughter Polyxena, in Hec. 322. *εἰσὶν παρ' ἡμῖν οὐδὲν ἧσσον ἀθλίαι*: the Chorus Theseus on the death of Phædra, Hipp. 835. *Οὐ σοὶ τάδ', ὦ ναῦ, ἦλθε δὴ μόνῳ κακὰ, Πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος*: also the Chorus Admetus for the loss of Alcestis, Alc. 424. *Οὐ γάρ τι πρῶτος, οὐδὲ λοίσθιος βροτῶν Γυναικὸς ἐσθλῆς ἥπλακες.*

1014. Cf. Hor. Carm. i. 24. Durum: sed levius fit patientia Quicquid corrigere est nefas. Cf. 450.

1016. *καθ' ἡμ.* Dem. 1262. *τοῦ καθ' ἡμ. βίου*: Thuc. i. 2. *τῆς καθ' ἡμ. ἀναγκαίου τροφῆς.* Cf. Hec. 626.

1017. *δή*: this particle has great force in pathetic appeals: cf. 1020. 1031. 1063. Hec. 413.

1021. *πρὶν σφῶν ὄν.* Cf. Alc. 344.

πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους
εὐνὰς ἀγῆλαι, λαμπάδας τ' ἀνασχέθειν.
ὦ δυστάλαινα, τῆς ἐμῆς αὐθαδίας·
ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,
ἄλλως δ' ἐμόχθουν, καὶ κατεξάνθην πόνοις,
στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας.
ἦ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας
πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμὲ,
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν,
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὄλωλε δὴ

λις δὲ παίδων· τῶνδ' ὄνησιν εὔχομαι
κοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα.
ee Hec. 983.

1022. The reading γυναῖκας, which Beck has edited, vitiates the metre. From his silence I should be inclined o consider it as an error of the press, ad not Reiske made the same conjecture. The sing. and the plural are qually good. Aristoph. Plut. 529. ὥστε μύροισιν μυρίσαι στακτοῖς, ὁπόταν ΓΥΜΦΗΝ ΑΓΑΓΗΣΘΟΝ. *Porson.* Cf. 105. Matth. Gr. Gr. §. 292. The autology observable in this line may e paralleled by v. 1335. εὐνῆς ἕκατι σὰ λέχους σφ' ἀπώλεσας. Cf. Hec. 98. "Od. X. 494. μέγαρον καὶ δῶμα σὰ αὐλήν." Cl. J. lxiii. p. 164.

1023. "ἀγῆλαι for κοσμῆσαι. 'Ανασχέθειν should be written ἀνασχεῖν: for ἔσχεθον is the aor., and differs in form alone from ἔσχον. (Cf. 92.) Jocasta utters a similar complaint in Phœn. 346. ἐγὼ δ' οὔτε σοι νυὸς ἀνῆψα φῶς Νόμιμον ἐν γάμοις, ἃς πρέπει μάτερι μακαρίᾳ. Schol. Apoll. Rh. iv. 1145. τοπαλαιὸν τὰς πτέρας τῶν γαμούντων ἐν τοῖς γάμοις ἐκούχεῖν ἔθος ἦν. Clytemnestra alludes to this custom, Iph. A. 732. Λιποῦσα παῖδα; τίς δ' ἀνασχήσει φλόκα;" Elmsl. Robinson's Grecian Antiq. p. 461.

1024. Elmsl. removes the comma after δυστάλαινα: and thus Monk has edited, Hipp. 570. Ὦ δυστάλαινα τῶν ἐμῶν παθημάτων: 1405. Ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ. See Hec. 425. Matth. Gr. Gr. §. 348.

1025. 1026. Besides edd. and Mss. ἄλλως is found twice in the Schol. Ven. Il. Ψ. 144. Etym. M. p. 68. 39. Μάτην δ' ἐμόχθουν καὶ κατεξάνθην πόνοις is read in Troad. 761. but Valck. on Phœn. 1152. considers it spurious. *Porson.*

1026. κατεξάνθην, *have been torn in pieces.* The primary meaning of ξαίνω is *to comb* or *card wool, flax* &c. Æsch. Ag. 190. Πυοαὶ — κατέξαινον ἄνθος Ἀργείων. Cf. διακναιομένους v. 165.

1029. 1030. Cf. Alc. 678. Τοιγὰρ φυτεύων παῖδας οὐκ ἔτ' ἂν φθάνοις, Οἳ γηροβοσκήσουσι, καὶ θανόντα σε Περιστελοῦσι, καὶ προθήσονται νεκρόν. Apoll. Rh. i. 281. Ὄφρ' αὐτός με τεῖσι φίλαις ταρχύσαο χερσὶ, Τέκνον ἐμόν· τὸ γὰρ οἷον ἔην ἔτι λοιπὸν ἐέλδωρ Ἐκ σέθεν. Virg. Æn. ix. 485. On the ceremonies relative to Funerals, see Robinson's Antiq. of Greece b. v. ch. iii. Compare Pope's Elegy to the Memory of an Unfortunate Lady: 'No friend's complaint, no kind domestic tear Pleas'd thy pale ghost, or grac'd thy mournful bier: By foreign hands thy dying eyes were clos'd, By foreign hands thy decent limbs compos'd, By foreign hands thy humble grave adorn'd, By strangers honour'd, and by strangers mourn'd!'

γλυκεῖα φροντίς· σφῷν γὰρ ἐστερημένη,
λυπρὸν διάξω βίοτον, ἀλγεινόν τ' ἐμοί·
ὑμεῖς δὲ μητρὸς οὐκέτ' ὄμμασιν φίλοις
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου.
φεῦ, φεῦ, τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα;
τί προσγελᾶτε τὸν πανύστατον γέλων;
αἲ αἲ, τί δράσω; καρδία γὰρ οἴχεται,
γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων.
οὐκ ἂν δυναίμην· χαιρέτω βουλεύματα
τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς.
τί δεῖ με, πατέρα τῶνδε τοῖς τούτων κακοῖς
λυποῦσαν, αὐτὴν δὶς τόσα κτᾶσθαι κακά;
οὐ δῆτ' ἔγωγε· χαιρέτω βουλεύματα.
καί τοι τί πάσχω; βούλομαι γέλωτ' ὄφλειν,

1033. Cf. Alc. 961. Ἐγὼ δ' ὃν οὐ χρῆν ζῆν, παρεὶς τὸ μόρσιμον, Λυπρὸν διάξω βίοτον.

1035. ἐς ἄλλο σχ. βίου, for ἐς ἄλλον βίον, *forsaking me for another kind of life:* σχῆμα often forms a periphrasis: Hec. 617. Alc. 935. ἅ σχῆμα δόμων, for δόμοι.

1036. προσδ. μ' ὄμμ., a pleonasm of frequent occurrence: Il. A. 587. μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι Θεινομένην. "Eur. Or. 1018. ὥς σ' ἰδοῦσ' ἐν ὄμμασι Πανυστάτην πρόσοψιν: Heracl. 571. πλημονεστάτην δέ σε Πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ." Cl. J. lxiii. p. 164.

1037. προσγ.—γέλων. "The verb active frequently takes a subst. of the same derivation, or of kindred signification, in the accus. Il. N. 220. ποῦ τοι ἀπειλαὶ Οἴχονται, τὰς Τρωσὶν ἀπείλεον υἷες Ἀχαιῶν; Eur. Ph. 65. ἀρὰς ἀρῶνται παισὶν ἀνοσιωτάτας. This takes place still more frequently with intransitive verbs, generally in order to subjoin a new definition, which might often also be expressed by an adverb, or the dat. case. Il. I. 74. πολλῶν δ' ἀγρομένων, τῷ πείσεαι, ὅς κεν ἀρίστην Βουλὴν βουλεύσῃ, i. e. ἄριστα βουλεύσῃ: O. 673. ἠδ' ὅσσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν, for the simple ἐμάχοντο. Soph. Phil. 173. νοσεῖ νόσον ἀγρίαν." Matth. Gr. Gr. §. 415.

1038. οἴχομαι has frequently the sense of *perii: my heart left me, died away, my resolution failed:* Soph. Phil. 414. οἴχεται θανών: Eur. Or. 1573. οὐ τέθνηκεν, ἀλλ' ἄφαντος οἴχεται. See v. 228. above.

1039. ὄμμα τερπνὸν Lasc. *Porson.* φαιδρὸν, *glistening*, is a more expressive epithet: φαιδρωπὸν ὄμμα, Orest. 891. φαιδροῖσι τοισίδ' ὄμμασι, Æsch. Ag. 503.

1040. οὐκ ἂν δ., *I cannot have the heart to commit the deed:* thus *possum* is used in Latin: Virg. Æn. ix. 481. tune, illa senectæ Sera meæ requies, *potuisti* linquere solam, Crudelis?

1044. παύομαι βουλευμάτων as a var. lect. D. Musgrave cites from the Schol. as a var. lect. παύσομαι βουλευμάτων, but Junta has παύηται. *Porson.*

1045. τί πάσχω; *what ails me? what am I about?* see note on Hec. 1109. On γέλωτ' ὄφλειν, see v. 405.

ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους;
τολμητέον τάδ'· ἀλλὰ τῆς ἐμῆς κάκης,
τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί.
χωρεῖτε, παῖδες, εἰς δόμους· ὅτῳ δὲ μὴ
θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν,
αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ.
ἆ, ἆ. μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε.
ἔασον αὐτούς, ὦ τάλαν· φείσαι τέκνων·
ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε.

1047. The interpretation of this and the following line is much disputed: I understand them thus: *but (to think) of my weakness, to have even mentally thrown out enervating scruples!* On the use of the gen. in exclamations, see Hec. 655. The constr. of the infin. in expressing *surprise* and *indignation* is noticed by Prof. Monk on Alc. 848. Ἀλλὰ σοῦ τὸ μὴ φράσαι, Κακοῦ τοσούτου δώμασιν προσκειμένου, *but to think that you should have said nothing!* where he cites, together with the passage in question, Aristoph. Nub. 818. τῆς μωρίας, Τὸ Δία νομίζειν, ὄντα τηλικουτονί: also by Bos Ell. Gr. p. 501. and by Matthiæ Gr. Gr. §. 542. who gives the following among other instances: Xen. Cyr. ii. 2, 3. ἐκεῖνος πάνυ ἀνιαθεὶς ἦλθε πρὸς ἑαυτόν· τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! *that I should be sent for hither!* Soph. Phil. 234. Ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν Πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ! Here notice the collocation of the conjunction καί. Προέσθαι, as Elmsl. remarks, has the same meaning as ἀναλῶσαι 326. and βίψαι 1401.

1048. φρενὸς L. Ald. See my note on 1106. *Porson.*

1049. ὅτῳ—μελήσει: this passage is well explained by the Schol.: ὅτῳ δὲ, φησὶν, οὐκ εὐσεβὲς φαίνεται παρεῖναι τῷ φόνῳ τούτῳ, καὶ δέχεσθαι τοιαύτας θυσίας, οὗτος ἀπίτω. τοῦτο δὲ εἶπεν ὡς ὄντων θεῶν τινῶν χαιρόντων ἀνδροφονίᾳ, οἷον, Ἐριννύων, Ἄρεως καὶ τινῶν ἑτέρων· Ὅμηρος· Ἄρες, Ἄρες βροτολοιγέ. τῷ δὲ αὐτῷ μελήσει συναπτέον τὸ μὴ παρεῖναι. *If any one thinks it impious to be present, to take part in my sacrifice,* i. e. in the murder of my victims, *that will be his concern,* alluding probably to the chorus.

1050. χ. δ' οὐ διαφθ. A gloss in one Ms. explains διαφθερῶ by μαλακίσω, in another by ἀμβλυνῶ: also χεῖρα by ὁρμήν: according to the latter we may translate thus: *I will not change my purpose:* this is a meaning frequently belonging to διαφθείρω: thus Æsch. Ag. 905. Γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ: Eur. Hipp. 391. Οὐκ ἔσθ' ὁπλίῳ φαρμάκῳ διαφθερεῖν Ἔμελλον, ὥστε τοὔμπαλιν πεσεῖν φρενῶν: Hec. 601. Ὁ δ' ἐσθλὸς, ἐσθλὸς, οὐδὲ συμφορᾶς ὕπο Φύσιν διέφθειρ', ἀλλὰ χρηστὸς ἐστ' ἀεί. The received interpretation is: *manum meam non corrumpam,* sc. misericordiâ: *I will not unnerve my hand.*

1052. θυμέ: thus Antigone addresses her soul, in Æsch. S. c. Th. 1035. τοιγὰρ θέλουσ' ἄκοντι κοινώνει κακῶν Ψυχὴ, θανόντι ζῶσα, συγγόνῳ φρενί. On μὴ σύ γε, see Hec. 408.

1054. This verse appears to Hermann to be out of place; it certainly does not well coincide with the three next verses; and would come in better after v. 1041. Bothe has inserted it after 1044.

μὰ τοὺς παρ' Αἵδην νερτέρους ἀλάστορας, 1055
οὗτοι ποτ' ἔσται τοῦθ', ὅπως ἐχθροῖς ἐγὼ
παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι.
πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρὴ,
ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν.
πάντως πέπρωται ταῦτα, κοὐκ ἐκφεύξεται. 1060
καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πέπλοισί τε
νύμφη τύραννος ὄλλυται· σάφ' οἶδ' ἐγώ.
ἀλλ', εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν,

1055. "Παρ' Αἵδην is proper only where there is the idea of motion. See Soph. Œd. C. 1552. Eur. Alc. 237. Read, therefore, *παρ' Αἵδῃ*." Elmsl. in Mus. Crit. i. p. 365. The origin of the error is explained in vv. 264. 953. Hec. 2. The accus. is however capable of vindication, if we understand *παρὰ* in the sense of *juxta, by the infernal fiends, near*, that is, *which attend on Pluto:* as in Od. Γ. 460. *νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσὶν, the young men in attendance upon him.* ἀλάστορας, Schol. *τοὺς καταχθονίους· οὓς οὐκ ἔστι λαθεῖν.* But Blomf. on Æsch. Pers. 983. deduces the word thus: "Ab ἄλη, *mentis error, delirium*, venit ἀλάζω, *decipio*, unde ἀλαζὼν, ὁ ἀπατεὼν καὶ κομπαστὴς, (Etym. M.) ἀλάστωρ, *qui in errorem perniciosum trahit:* ἄλαστος, *qui in errorem perniciosum inducitur.*"

1057. *καθυβρίσαι*: cf. 779. 1066. the same constr. occurs in Hor. Od. i. 26. tristitiam et metus Tradam protervis in mare Creticum *Portare* ventis, i. e. *ut portent.*

1059. Brunck has edited *κτενοῦμέν γ'* from Lasc.; but Lascaris below, (1236.) where the same line used to occur, omits the particle. It is, I think, better away. *Person.*

ἐξεφύσαμεν: *φύω*, and *φυτεύω* (v. 830.) are generally applicable to the male sex alone: therefore Valck. on Phœn. 34. objects even to the plur. *φύσαντας*, for *τεκόντας*, in the sense of *parents:* this however Porson defends by the passage before us; in which, since Medea uses the masculine gender, (according to the rule noticed above 386.) it is not surprising that she should use a corresponding verb. Similarly the Latin verb *gigno* is capable of a double application: Æn. i. 618. Tune ille Æneas, quem Dardanio Anchisæ Alma Venus *genuit?*

1060. *πέπρακται* Ald. *πέπρωται* E. L. P. as Brunck has edited. *Porson.*

κοὐκ ἐκφ., and the opportunity shall not escape me: Dem. Olynth. i. p. 29. Πέπεισμαι γὰρ ἐξ ὧν παρὼν καὶ ἀκούων σύνοιδα, τὰ πλείω τῶν πραγμάτων ὑμᾶς ἐκπεφευγέναι τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν.

1063. Elmsl. punctuates the passage thus: 'Αλλ' εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν, Καὶ τούσδε πέμψω τλημονεστέραν ἔτι, Παῖδας προσειπεῖν βούλομαι: and again 1341. 'Αλλ' οὐ γὰρ ἄν σε μυρίοις ὀνείδεσι Δάκοιμι, τοιόνδ' ἐμπέφυκέ σοι θράσος, Ἔρρ', αἰσχροποιέ, καὶ τέκνων μιαιφόνε. Cf. 1298. In such cases *γὰρ* is equivalent to *ἐπεὶ, since.* It is of frequent occurrence in Herodotus in this sense: thus i. 14. 'Αλλ' οὐδὲν γὰρ μέγα ἔργον ἀπ' αὐτοῦ ἄλλο ἐγένετο, βασιλεύσαντος δυῶν δέοντα τεσσεράκοντα ἔτεα, τοῦτον μὲν παρήσομεν, τοσαῦτα ἐπιμνησθέντες. *Sed enim* is similarly used: Virg. Æn. i. 19. ii. 164. vi. 28.

καὶ τούσδε πέμψω τλημονεστέραν ἔτι·
παῖδας προσειπεῖν βούλομαι· δότ', ὦ τέκνα,
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα.
ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα,
καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων,
εὐδαιμονοῖτον· ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
πατὴρ ἀφείλετ'· ὦ γλυκεῖα προσβολὴ,
ὦ μαλθακὸς χρὼς, πνεῦμά θ' ἥδιστον τέκνων.
χωρεῖτε, χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν

1064. Pierson Verisim. p. 60. considers this line as spurious. *Porson.*

1066. ἀσπάσασθε commonly. But ἀσπάσασθαι Musgr. from A. B. D. E. and thus X. Π. 1316. as Josias Mercerus also cites on Nonius Marcellus v. *Cette.* The words of Ennius in Nonius are these: 'Salvete optuma corpora, cette manus vestras, measque accipite.' Presently φίλτατόν τε Beck. *Porson.* To prove that δὲ is the correct reading, Elmsl. refers to the following instances from this play: 98. 131. 400. 765. 957. 1026. See the note on 966. Viger p. 134. notices that the particles μὲν and δὲ are employed in the enumeration of things or persons, even when different, provided they have reference to the same subject: thus Soph. Phil. 530. Ὦ φίλτατον μὲν ἦμαρ, ἥδιστος δ' ἀνὴρ, Φίλοι δὲ ναῦται. The particle μὲν is frequently omitted, as in the present passage and the others referred to by Elmsl.

1068. "Sæpe etiam σχῆμα, quod a Lat. et *habitus oris* et *gestus* appellatur, a Gallis *maintien* et *contenance*, quæ itidem a *tenere*, quod est ἔχειν, deducta esse constat. Eur. Med. 1068. Ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι στόμα, Καὶ σχ." Steph. Thes. It will be observed that Stephens here adopts a reading στόμα, which is unnoticed by Porson, but which Elmsl. has introduced, from a Ms. in the Vatican Library.

1069. εὐδαιμονεῖτον Lasc. less correctly. *Porson.* Elmsley, (and after him Scholef.,) has restored εὐδαιμονοίτην, because, he contends, that *the second and third persons of the dual number were alike.* Monk assents to his opinion, Alc. 282. where he changes ὁρῶτον into ὁρῶτην: also Blomf., Æsch. Ag. 1178. This may be correct in Attic writers; but Dunbar (Coll. Gr. Maj. Add. 6.) shews that the principle will not apply to Homer; thus Il. Θ. 456. Οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, Ἄψ ἐς Ὄλυμπον ἴκεσθον ἴν' ἀθανάτων ἕδος ἐστὶν, where ἱκέσθην could not come in: and again Il. Ξ. 583. Ἔγκατα καὶ μέλαν αἷμα λαφύσσετον. Schæfer (Schol. Apoll. Rh. p. 146.) considers that the ancient Greeks formed the dual of the imperf., aorists &c. indifferently in —ον, —ον, and —ην, —ην.

1069. ἐκεῖ, sc. ἐν Ἅιδου: Hec. 242. Ἐκεῖ δ' ἐν Ἅιδου κείσομαι χωρὶς σέθεν: Alc. 760. εἰ δέ τι κἀκεῖ Πλέον ἔστ' ἀγαθοῖς, τούτων μετέχουσ' Ἅιδου νύμφη παρεδρεύοις. Soph. Aj. 1372. Οὗτος δὲ κἀκεῖ κἀνθάδ' ὢν, ἔμοιγ' ὅμως Ἔχθιστος ἔσται: here observe the opposition between ἐκεῖ and ἐνθάδε as in the present passage. Τὰ ἐνθάδε, *the enjoyments of this life.*

1071. ὦ μαλθακὸς χρ., the nomin. for the voc.: cf. v. 60. 1131.: Il. Γ. 77. Ζεῦ πάτερ, —Ἥλιός θ', ὃς πάντ' ἐφορᾷς. For πνεῦμά θ' ἥδ., we might read πνεῦμα δ' ἥδ., according to the observations on v. 1067.

οἷα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
καὶ μανθάνω μὲν, οἷα δρᾶν μέλλω κακά·
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων,
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς. ✻

Χο. πολλάκις ἤδη διὰ λεπτοτέρων
μύθων ἔμολον, καὶ πρὸς ἀμίλλας
ἦλθον μείζους, ἢ χρὴ γενεὰν

1073. "οἷος in the expressions οἷός εἰμι or οἷός τ' εἰμι with the infin., is properly τοιοῦτός εἰμι, ὥστε, *I am of such a kind, as*: οἷός εἰμι and οἷός τ' εἰμι, have usually this distinction, viz. that οἷός εἰμι signifies *I am wont*, and οἷός τ' εἰμι, *I am able*." Matth. Gr. Gr. §. 479.

1074. οἷα τολμήσω κακὰ edd. and most Mss. But C. E. Lasc. afford δρᾷν μέλλω, which is much better, instead of τολμήσω; and since this is approved by Grotius on Matth. xiv. 9. and Valck. Diatr. p. 21. I have so edited. What Chalcidius may have read (Plat. Tim. p. 274. ed. Meurs.) cannot be inferred from his version: 'Nec me latet nunc, quam cruenta cogitem; Sed vincit ira sanitatem pectoris.' Gregorius Naz. frequently alludes to this passage, Χ. Π. 595. 720. 742. 875. but in general in such a manner that he affords no clue to the reading which he found. In 1883. however he has, Καὶ συνιεὶς μὲν, οἷα τολμᾷς ἀφρόνως, from whence it is clear that he had τολμήσω in his Ms. of the Medea. On the other hand the following writers agree in giving δρᾷν μέλλω: Plut. de Vitioso Pudore p. 533. D. Clemens Alexandr. Strom. ii. p. 462. Lucian. pro Merc. Cond. T. i. p. 717. Galen. de Dogm. Hippocr. et Plat. iii. 2. iv. 5. 10. Synesius de Regno p. 11. A. Hierocles in Aur. Carm. ed. Needham. p. 60. Arrian. in Epict. i. 28. Simplicius in Epict. §. 4. 10. 11. in Categor. p. 61. a. 18. ed. Bas. 1551. Alcinous de Doctr. Plat. c. 24. Aristides T. iii. p. 709. (ii. p. 413. Jebb.) ὥσπερ οἱ ἐν ταῖς τραγῳδίαις εἰδέναι μὲν φάσκοντες ἃ δράσουσι κακὰ, αὐτῶν δὲ κρατεῖν οὐ δύνασθαι. The words that Ovid assigns to Medea will immediately occur: 'Video meliora proboque, Deteriora sequor.' *Porson.* Eur. Hipp. 382. Τὰ χρήστ' ἐπιστάμεσθα, καὶ γιγνώσκομεν, Οὐκ ἐκπονοῦμεν δ'.

1075. *But passion gets the better of the wiser suggestions of my mind.* See Horace Od. i. 16.

1077. διὰ λ. μ. ἔμολον: cf. 868, also the commencement of a chorus in Alc. 983. Ἐγὼ καὶ διὰ μούσας Καὶ μετάρσιος ἦξα, καὶ Πλεῖστον ἀψάμενος λόγων, Κρεῖσσον οὐδὲν Ἀνάγκας Εὗρον.

1079. Thus Lasc. Ald. μείζους ἦλθον Brunck: ἢ for εἰ A. alone. Aristophanes Lysistr. 1126. ridicules this passage: Ἐγὼ γυνὴ μέν εἰμι, νοῦς δ' ἔνεστί μοι· Αὐτὴ δ' ἐμαυτῆς οὐ κακῶς γνώμης ἔχω· Τοὺς δ' ἐκ πατρός τε καὶ γεραιτέρων λόγους Πολλοὺς ἀκούσασ', οὐ μεμούσωμαι κακῶς· where the reading which Suidas has preserved under Μουσωθῆναι, μοῦσα δ' ἔνεστί μοι, is exceedingly good, but would be better by reading, μοῦσα δ' ἔστι μοι. *Porson.* Elmsley notices that the reading which Brunck has adopted is objectionable on this principle: that *Sophocles and Euripides rarely suffer a dactyl to occupy the second foot of an anapestic dipodia, unless a dactyl precedes:* as 361. ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν. For the same reason the readings which Porson has given in v. 1083. 1395. are better than those in Aldus.

θῆλυν ἐρευνᾷν· ἀλλὰ γὰρ ἔστιν
μοῦσα καὶ ἡμῖν, ἣ προσομιλεῖ
σοφίας ἕνεκεν· πάσαισι μὲν οὔ·
παῦρον γὰρ δὴ γένος ἐν πολλαῖς
εὕροις ἂν ἴσως
οὐκ ἀπόμουσον τὸ γυναικῶν.
καὶ φημὶ βροτῶν, οἵτινές εἰσιν
πάμπαν ἄπειροι, μηδ' ἐφύτευσαν
παῖδας, προφέρειν εἰς εὐτυχίαν
τῶν γεινομένων·
οἱ μέν γ' ἄτεκνοι, δι' ἀπειροσύναν

D. θῆλυν for θηλεῖαν: see note c. 653.

ἔστι Lasc. Ald. *Porson.* He is wever consistent in his accen- ι: for in Hec. 743. he has edit- διον γάρ ἐστί σοι: and in Phœn. ὁ γάρ ἐστιν ᾖθεος.

1. ἀλλὰ γὰρ ἔστιν Μοῦσα καὶ *but yet there is a spirit of en- even among us:* Plato Crat. p. Τὰς δὲ Μούσας τε καὶ ὅλως τὴν ἦν, ἀπὸ τοῦ μῶσθαι, ὡς ἔοικε, ς ζητήσεώς τε καὶ φιλοσοφίας τὸ τοῦτο ἐπωνόμασε. Schol. Μοῦσα οὖ φρόνησις, παίδευσις, πρὸς τὸ ιαι διακρίνειν τὰ ἀνθρώπινα.

3. παῦρον δὴ γένος ἐν πολλαῖσιν nd most edd.: πολλαῖσίν γ', is orthy of Heath than Bentley halaris p. 156.] From the read- A. B. D. Lasc. παῦρον δὲ δὴ ἐν πολλαῖς (for so I think that ιave, not πολλαῖσιν) Musgrave tures, and Brunck has adopted, τόδε δή. But this seems rather brupt, and the conjunction in (as in most edd. and Mss.) out ce, for which Reiske properly κ. For δὲ therefore I have sub- d γὰρ, which is not an uncom- hange, although, I confess, δὲ is frequently corrupted into γὰρ, he contrary. An uncertain tra- iter in Stobæus de Rer. Nat. p. 126. ed. Grot. Δίκης γὰρ ἐξέλαμψ' ἐν- αίσιον φάος. Thus Grotius for Δίκας δ'. The same in Florileg. p. 147. has restored to Euripides τὸ γὰρ ἐπιεικὲς for τὸ δ' ἐπιεικὲς, and similarly to other poets in other places. *Porson.* Elms- ley thus corrects this passage: Παῦρον δὲ γένος (μίαν ἐν πολλαῖς Εὕροις ἂν ἴσως) Οὐκ ἀπόμουσον τὸ γυναικῶν: the insertion of μίαν he vindicates by Eur. Heracl. 328. ἕνα γὰρ ἐν πολλοῖς ἴσως Εὕροις ἂν, ὅστις ἐστὶ μὴ χείρων πατρός.

1086. Cf. Alc. 903. Ζηλῶ δ' ἀγά- μους ἀτέκνους τε βροτῶν.

1088. προφ.—τῶν γεινομένων, *sur- pass parents in happiness:* Herod. v. 28. Ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέφερε: vi. 127. πλούτῳ καὶ εἴδεϊ προφέρων Ἀθηναίων. In this sense ὑπερφέρειν, ὑπερβάλλειν, προὔχειν are more usual, which are also construed with a gen. On the meaning of εἰς, see v. 266.

1090. οἱ μέντ' ἄτεκνοι, edd. Mss. an elision which is not admissible. I have adopted οἱ μέν γ' from Reiske's conjecture. But since *the particles μέν γε are very seldom united by the tragedians,* I would not object to the erasure of τ'. A passage of Agathon in Aristot. Rhet. ii. 19. should perhaps be read thus: Καὶ μὴν τὰ μέν γε χρὴ τέχνῃ πράσσειν· τὰ δὲ Ἡμῖν ἀνάγκῃ καὶ τύχῃ προσγίγνεται. But the prin-

εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν
παῖδες τελέθουσ', οὐχὶ τυχόντες,
πολλῶν μόχθων ἀπέχονται.
οἷσιν δὲ τέκνων ἔστιν ἐν οἴκοις
γλυκερὸν βλάστημ', ἐσορῶ μελέτῃ
καταπρυχομένους τὸν ἅπαντα χρόνον·
πρῶτον μὲν ὅπως θρέψουσι καλῶς,
βιότου θ' ὑπόθεν λείψουσι τέκνοις·
ἔτι δ' ἐκ τούτων, εἴτ' ἐπὶ φλαύροις,
εἴτ' ἐπὶ χρηστοῖς
μοχθοῦσι, τόδ' ἔστιν ἄδηλον.
ἓν δὲ τὸ πάντων λοίσθιον ἤδη
πᾶσιν κατερῶ θνητοῖσι κακόν·
καὶ δὴ γὰρ ἅλις βιότου θ' εὕρον,

ciple of that passage is rather different. [See Hec. 1206.] See my note on Phœn. 1638. *Porson.*

1091. εἴθ' ἡδὺ—παῖδες. "The adj. as a predicate, not as an epithet, of things and persons, often stands in the neut. sing., although the subject is masc. or fem. or in the plur. Il. B. 204. Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. Herod. iii. 36. σοφὸν δὲ ἡ προμηθίη. Eur. Herc. F. 1295. κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ Αἱ μεταβολαὶ λυπηρόν." Matth. Gr. Gr. §. 437. Eur. Hipp. 365. ἡδὺ γὰρ φίλοις Κἂν νυκτὶ λεύσσειν: where Monk remarks that Eurip. is particularly fond of this idiom. See above v. 921.

ἀνιαρόν. Porson on Phœn. 1334. observes, that ἀνία or ἀνίη sometimes lengthens, sometimes shortens the penult.: that the verb ἀνιάω or ἀνιάζω generally lengthens the second syllable in Epic poets, and also in Soph. Ant. 319.: that ἀνιῶ in Aristoph. thrice shortens the penult., and once lengthens it, Eq. 348.: that the second syllable in ἀνιαρὸς is always shortened in Eurip. and Aristoph., and lengthened in Soph. Antig. 316.: but that the third syllable is always long.

1097. θρέψουσι for θρέψωσι is edited by Brunck, of which he has given notice at v. 324. *Porson.* "Οπως here signifies *how*, not *that*.

1099. ἔτι δ' ἐκ τούτων, Schol. τρίτον ἐπὶ τούτοις: see Hec. 903.

1100. 1101. Bentley (on Phalaris p. 156.) has rightly arranged these verses which were incorrectly marked out in some edd. Lasc. and Ald give them unbroken. In v. 1099. φαύλοις A. corruptly. *Porson.*

1102. Schol. ἓν δὲ τὸ πάντων τῶν κακῶν τελευταῖον βούλομαι πᾶσιν ἀνθρώποις ἐξειπεῖν.

1104. καὶ δή: the force of δὴ is explained on v. 387.: also on the position of the particle τε, see 750. Heath conjectures βιότου: but ἅλις is not always followed by a gen.: thus Hel. 588. λύπας ἅλις ἔχων ἐλήλυθα: unless λύπης is the true reading: or ἅλις may be connected with the verb: as Hipp. 932. ἀλλ' ἔμπας Ἔφερε κακὸν ἅλις: *he bore his trouble well enough.* See Hec. 278. 391. Thus *satis* in Latin: Ad Herenn. i. *init.* Etsi negotiis familiaribus impediti, vix *satis otium* studio suppeditare possumus.

σώματά θ' ἥβην εἰσῆλθε τέκνων, 1105
χρηστοί τ' ἐγένοντ': εἰ δὲ κυρήσει
δαίμων οὗτος, φροῦδος ἐς Αἴδαν
θάνατος προφέρων σώματα τέκνων.
πῶς οὖν λύει πρὸς τοῖς ἄλλοις
τήνδ' ἔτι λύπην ἀνιαροτάτην 1110
παίδων ἕνεκεν
θνητοῖσι θεοὺς ἐπιβάλλειν.
φίλαι, πάλαι τοι προσμένουσα τὴν τύχην,
ἀραδοκῶ τἀπεῖθεν οἵ προβήσεται.

5. *σώματ' ἐς ἥβην ἦλυθε τέκνων* and thus A. with the exception of r.' Ald. *σώματά τ' εἰς ἥβην ἦλθε* v. On account of the metre I altered the situation of the pre-m, and have made an *ἀναστροφή*, r to that in v. 105. *Porson.* k and Elmsl. adopt the reading, r' *ἐς ἥβην ἦλυθε τέκνων*, to which ily there seems no objection, the sing. and plur. are used in-ntly by the poets: Phœn. 1368. *ἐν χαλκέοις σῶμ' ἐκοσμήσαν θ'* *Οἱ τοῦ γέροντος Οἰδίπου νεανίαι.* low v. 1138.

6. *κὐρῆσαι* L. In Mss. of all t is frequently the case that the r I and T are marked with two nd this is observable throughout lition of Lascaris. But these se I do not notice, except when scribe the words for another rea-I observe the same rule in the for punctuation. For Mss. are authority in this particular, and lly place the stops very errone-*Porson.*

ἐ κυρ. δαίμ. οὗτος, si tamen ea s evenial, Elmsl. *yet if such be their good fortune:* cf. 1005. maining part of the sentence is ance of the *nominative absolute:* h. Ant. 260. *Λόγοι δ' ἐν ἀλλή-ἐρρύθουν κακὰ, Φύλαξ ἐλέγχων* s. Eur. Phœn. 290. *Μέλλων δὲ ν Οἰδίπου κλεινὸς γόνος Μαντεῖα Λοξίου τ' ἐπ' ἐσχάρας, Ἐν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν.* Matth. Gr. Gr. §. 362. Monk Hipp. 23.

1107. *φροῦδος*, see Hec. 159. its meaning here seems to be *sudden.*

1108. *προφέρων εἰς Αἴδαν*: Schol. *ἁρπάζων*: it occurs in the same sense and with the same construction in Il. Z. 346. *Ὥς μ' ὄφελ' ἅματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, Οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης.* See also Il. P. 121.

1109. *λύει* for *λυσιτελεῖ*: see 506. *πρὸς τοῖς ἄλλοις, in addition to other things:* see Hec. 849.

1113. Elmsl. has edited *πάλαι δὴ*, such being the usual idiom: Æsch. Prom. 977. *Ὥπται πάλαι δὴ καὶ βεβούλευται τάδε.* Soph. Œd. C. 1627. *Ὦ οὗτος, οὗτος Οἰδίπους, τί μέλλομεν Χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται:* Phil. 806. *Ἀλγῶ πάλαι δὴ τἀπὶ σοι στένων κακά.*

1114. *καραδοκῶ, I am anxiously anticipating:* on the look out, as it were, with head extended, with outstretched neck.

οἵ προβ. Alc. 788. *τὸ τῆς τύχης γὰρ ἀφανὲς οἵ προβήσεται.* A prose writer, Elmsl. remarks, would have said *ὅποι προβ.*, the subject being one of uncertainty: in a sentence of this kind, *τὸ τῆς τύχης γὰρ φανερὸν, οἵ προβήσεται*, *οἵ* would be correctly used: thus the Greeks say *οἶδά σε, ὃς εἶ*, but *οὐκ οἶδά σε, ὅστις εἶ*, or *τίς εἶ.*

καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος
στείχοντ' ὀπαδῶν, πνεῦμά τ' ἠρεθισμένον
δείκνυσιν, ὥς τι καινὸν ἀγγελεῖ κακόν.
Αγ. ὦ δεινὸν ἔργον παρανόμως εἰργασμένη
Μήδεια, φεῦγε, φεῦγε, μήτε ναΐαν
λιποῦσ' ἀπήνην, μήτ' ὄχον πεδοστιβῆ.
Μη. τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;
Αγ. ὄλωλεν ἡ τύραννος ἀρτίως κόρη,
Κρέων θ' ὁ φύσας, φαρμάκων τῶν σῶν ὕπο.
Μη. κάλλιστον εἶπας μῦθον, ἐν δ' εὐεργέταις
τολοιπὸν ἤδη καὶ φίλοις ἐμοῖς ἔσει.
Αγ. τί φής; φρονεῖς μὲν ὀρθά, κοὐ μαίνει, γύναι,
ἥτις, τυράννων ἑστίαν ἡκισμένη,
χαίρεις κλύουσα, κοὐ φοβεῖ τὰ τοιάδε;

1115. The common reading is καί τοι, and thus X. Π. 123. where τοι seems to have proceeded from v. 1113.: καὶ δὴ A. Flor. Lasc.: Valck. on Hipp. 1151. prefers καὶ μήν. *Porson.* See Hec. 216.

τόνδε for ὧδε or δεῦρο: see Hec. 53. Hipp. 1146. Καὶ μὴν ὀπαδὸν Ἱππολύτου τόνδ' εἰσορῶ Σπουδῇ σκυθρωπὸν πρὸς δόμους ὁρμώμενον.

1116. πνεῦμά γ' ἠρεθισμένον· thus Musgrave, deceived by an erroneous punctuation. I have altered it, and for δείκνυσι δ', as Ald. and X. Π. 126. have, I have given δείκνυσιν from A. B. D. L. ἠρεσθιμένον L. ὀπαδὸν Lasc. *Porson.*

1119. ναΐαν Λιπ. ἀπ. Schol. εἴτε διὰ νεὼς, εἴτε δι' ὀχήματος, εἴθ' ὁπωσοῦν φεύγε. Λιποῦσα for παραλιποῦσα, *neglecting to avail yourself of.*

ναΐαν ἀπ. "Soph. Trach. 658. πολύκωπων ὄχημα ναός. Æsch. Prom. 466. Θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ Λινόπτερ' εὗρε ναυτίλων ὀχήματα." Elmsl. By a similar metaphor Virgil Æn. vi. 1. says, classique immittit *habenas.*

1121. τί δ' ἄξιόν μοι κ. τ. λ.: μοι is to be connected with ἄξιον: *what event requires this hasty departure from me?* ἄξιος is construed with a dat. of the person and an accus. of the thing: see Porson Hec. 309. Eur. Or. 1326. Τί δ'; ἀξί' ἡμῖν τυγχάνει στεναγμάτων.

1125. τολ. ἤδη. "The tragic writers often add ἤδη: Soph. Œd. C. 1619. τὸ λοιπὸν ἤδη τὸν βίον διάξετον: Trach. 81. τὸ λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν: 168. τὸ λοιπὸν ἤδη ζῆν ἀλυπήτῳ βίῳ. Eur. Andr. 1259. τὸ λοιπὸν ἤδη θεὸς ξυνοικήσεις θεῷ." Elmsl.

1126. φρονεῖς μὲν ὀρθά; *are you in your right senses?* "μὲν is found as an interrogative above 674. Θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ; Eur. Ion. 522. Εὖ φρονεῖς μέν, ᾗ σ' ἔμηνε θεοῦ τις, ὦ ξένε, βλάβη;" Elmsl.

1127. οἰκίαν for ἑστίαν A. Fl. ἡκισμένην A. B. Fl. L. which is not inelegant, but the received reading is better. *Porson.* The perfect pass. is frequently used in a middle sense: cf. 295. ἐσπεῖσθαι 1137. Matth. Gr. Gr. p. xlvi.

1128. χαίρεις κλ. "Verbs which indicate any emotion of the mind, as *to rejoice, to be indignant, vexed, ashamed, to repent* &c. take in the participle the object or operative cause, which in

Μη. ἔχω τι κἀγὼ τοῖσδε σοῖς ἐναντίον
λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος,
λέξον δ' ὅπως ὤλοντο· δὶς τόσον γὰρ ἂν
τέρψειας ἡμᾶς, εἰ τεθνᾶσι παγκάκως.
Αγ. ἐπεὶ τέκνων σῶν ἦλθε δίπτυχος γονὴ
ξὺν πατρὶ, καὶ παρῆλθε νυμφικοὺς δόμους,
ἥσθημεν, οἵπερ σοῖς ἐκάμνομεν κακοῖς,
δμῶες, δι' ὤτων δ' εὐθὺς ἦν πολὺς λόγος,
σὲ καὶ πόσιν σὸν νεῖκος ἐσπεῖσθαι τὸ πρίν.
κυνεῖ δ' ὁ μέν τις χεῖρ', ὁ δὲ ξανθὸν κάρα
παίδων· ἐγὼ δὲ καὐτὸς, ἡδονῆς ὕπο,
στέγας γυναικῶν ξὺν τέκνοις ἅμ' ἐσπόμην.

Latin is expressed by *quod*, or by the accus. with the infin. Eur. Hipp. 7. ἔνεστι γὰρ δὴ κἀν θεῶν γένει τόδε· Τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο. Soph. Phil. 879. ἥδομαι μέν σ' εἰσιδών: 1021. τὸ μὲν γέγηθας ζῶν." Matth. Gr. Gr. §. 551. See above 884. Porson Or. 1524.

1130. μὴ σπέρχου, Schol. μὴ σπεῦδε, Anglice, *be not too hasty*. "Φίλος, ironically, as Il. Φ. 106. Ἀλλὰ, φίλος, κεῖνε καὶ σύ· τίη ὀλοφύρεαι αὔτως;" Elmsl.

1131. λέξον δὲ πῶς Ald. λέξον δ' ὅπως A. Flor. Lasc. ὄλοντο Lasc. *Porson.*

1135. ἥσθημεν Lasc. which, if changed into ᾐσθήμεθ', might afford some meaning. But it seems to be a mere error of the press. *Porson.*

1137. ἐσπεῖσθαι: σπένδω actively signifies *to pour out a libation: to perform a libation mutually*, as in making treaties &c. hence *to ratify a treaty, to enter into an engagement generally, to contract a friendship, to terminate a disagreement* &c.

1138. Here and also in 1204. Lasc. and Ald. have κύνει, a common error, which Brunck has corrected; and therefore I am surprised that he should raise so many difficulties in similar cases. In Soph. Phil. 371. πλησίον γὰρ ἂν κυρεῖ [κύρει?] he has changed without any reason into πλησίον γὰρ ἦν κυρῶν. In Trach. 767. ἱδρὼς ἀνῄει χρωτὶ καὶ προσπτύσσετο, read προσπτύσσεται. Eur. Alc. 181. κυνεῖ δὲ προσπιτνοῦσα, πᾶν δὲ δέμνιον Ὀφθαλμοτέγκτῳ δεύεται πλημμυρίδι: κύνει Lasc. Ald. *Porson.* Κύνει would be the imperf., without the augment, which is never omitted in Attic Greek: see Porson Hec. 578. The present in an imperfect or past sense is of constant occurrence: see below 1158. Hec. 641.

ὁ μέν τις. "This pleonasm is frequent in Attic writers. Hec. 623. εἶτα δῆτ' ὀγκούμεθα, Ὁ μέν τις ἡμῶν πλουσίοις ἐν δώμασιν, Ὁ δ' ἐν πολίταις τίμιος κεκλημένος. Below 1174. τις is omitted." Elmsl.

1140. (εἰς) στέγας γυν.: see v. 12. 916. "The Grecian women seldom or never appeared in strange company, but were confined to the most remote parts of the house. For this purpose the houses of the Greeks were usually divided into two parts, in which the men and women had distinct apartments assigned them. The part in which the men lodged was towards the gate, and called ἀνδρὼν or ἀνδρωνῖτις: that assigned to the women was termed

δέσποινα δ', ἣν νῦν ἀντὶ σοῦ θαυμάζομεν,
πρὶν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα,
πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα·
ἔπειτα μέντοι προὐκαλύψατ' ὄμματα,
λευκήν τ' ἀπέστρεψ' ἔμπαλιν παρηίδα, 1145
παίδων μυσαχθεῖσ' εἰσόδους· πόσις δὲ σὸς
ὀργάς τ' ἀφῄρει καὶ χόλον νεάνιδος,
λέγων τάδ'· οὐ μὴ δυσμενὴς ἔσει φίλοις,
παύσει δὲ θυμοῦ, καὶ πάλιν στρέψεις κάρα,
φίλους νομίζουσ', οὕσπερ ἂν πόσις σέθεν· 1150
δέξει δὲ δῶρα, καὶ παραιτήσει πατρὸς
φυγὰς ἀφεῖναι παισὶ τοῖσδ', ἐμὴν χάριν.
ἡ δ', ὡς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο,

γυναικῶν, or γυναικωνῖτις, and was the most remote part of the house, and behind the αὐλὴ, before which were other apartments, denominated πρόδομος and προαύλιον." Robinson's Antiq. of Greece p. 470.

1141. θαυμάζομεν: "*to whom we now look up.* Iph. T. 1214. ὡς εἰκότως σε πᾶσα θαυμάζει πόλις: El. 84. μόνος δ' Ὀρέστην τόνδ' ἐθαύμαζες φίλων." Elmsl. See Hec. 329.

1142. ξυνωρίδα: properly *a pair of horses* yoked to a chariot: but used for *a pair* in general: Phœn. 1092. Ζῇ σοι ξυνωρὶς εἰς τόδ' ἡμέρας τέκνων, Schol. ἡ δυάς. Ζεῦγος is in like manner applied to persons: Herc. F. 451. ἀγόμεθα ζεῦγος οὐ καλὸν νεκρῶν.

1144. προυκαλύψατ' Elmsl. without the breathing: also προυννέπω 352. προύδωκας 489. προύθηκας 546. προύχοντα 677.

1146. μυσαχθεῖσα, *disgusted at*: μυσάττομαι does not occur in the other tragedians: Xen. Cyrop. i. 3, 5. Ἀλλὰ καί σε, φάναι τὸν Κῦρον, μυσαττόμενον ταῦτα τὰ βράματα ὁρῶ.

1147. Brunck from the Ms. A. has erased τ' and edited νεάνιδος χόλον: neither of which is any improvement on the received text. *Porson.*

1148. οὐ μὴ δυσμενὴς ἔσει φ., *be not ill disposed towards those who are friendly to you*: on the construction of the particles οὐ μὴ with the fut., see v. 726. Elmsley alters the punctuation of this passage by placing a comma after σέθεν, and a note of interrogation after χάριν. The phrase οὐ μὴ δ. ἔσει; literally signifies, *will you not be not ill-natured?* i. e. it is equivalent to οὐκ εὐμενὴς ἔσει; For on the particle μὴ the three words δυσμενὴς ἔσει φ., are alone dependent; but οὐ affects the entire sentence down to χάριν, and thus communicates an imperative sense also to the futures παύσει, στρέψεις, δέξει, παραιτήσει. Monk assents to Elmsley's reasoning, and therefore edits in Hipp. 213. Οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει; interrogatively.

1150. οὕσπερ ἂν π. σέθεν, sc. νομίζῃ: see Monk Hipp. 655.

1152. (εἰς) ἐμὴν χ.: see Bos Ell. Gr. p. 426.

1153. οὐκ ἠνέσχετο, in its middle sense, *could not contain herself*, from impatience to possess the proffered ornaments: Hipp. 685. σὺ δ' οὐκ ἀνέσχου. Aristoph. Nub. 1363. 1377. Virg. Æn. ii. 531. On the augm. in this tense, see Porson's Suppl. *init.* Matth. Gr. Gr. p. 210.

ἀλλ' ἥνεσ' ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων
μακρὰν ἀπεῖναι πατέρα καὶ παῖδας σέθεν,
λαβοῦσα πέπλους ποικίλους ἠμπέσχετο·
χρυσοῦν τε θεῖσα στέφανον ἀμφὶ βοστρύχοις,
λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,
ἄψυχον εἰκὼ προσγελῶσα σώματος.
κἄπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται
στέγας, ἁβρὸν βαίνουσα παλλεύκῳ ποδί,
δώροις ὑπερχαίρουσα, πολλὰ πολλάκις
τένοντ' ἐς ὀρθὸν ὄμμασι σκοπουμένη.
τοὐνθένδε μέντοι δεινὸν ἦν θέαμ' ἰδεῖν·
χροιὰν γὰρ ἀλλάξασα, λεχρία πάλιν

1154. ἥνεσ' ἀνδρὶ πάντα, *assented to her husband in every thing, acquiesced in his wishes:* see Monk on Alc. 2. Hipp. 37. who notices that *the fut. of this verb in Homer is* αἰνήσω, but *in the tragic writers always* αἰνέσω.

1155. πατέρα καὶ π. σέθεν, *the father*, i. e. Jason, *and your children.* Elmsl. remarks that πατέρα σὺν τέκνοις σέθεν, or τέκνα καὶ πόσιν σέθεν would have been a clearer mode of expression than that which Eurip. has employed.

1156. ἠμπέσχετο. Elmsl. has edited ἀμπίσχετο, i. e. ἠμπί—σχετο, from ἀμπέχω, on the principle that this verb takes its augment in the beginning, not the middle: as from ἀμφιέννυμι, a verb of similar signification, comes ἠμφίεσμαι: see Matth. Gr. Gr. §. 232. Moreover, with the exception of this passage, ἤμπισχον is always used for the aor. in the Attic poets.

1157. χρυσοῦν τιθεῖσα Ald. τεθεῖσα sec. τε θεῖσα all the Paris Mss. and the Flor. as Barnes has edited. [Elmsl. reads χρύσεον.] Lib. P. βοστρύχους: cf. 783. 976.] *Porson.*

1159. εἰκῶ L. The various reading προσβλέπουσα which the Schol. notices, is tame. *Porson.* "The Attics articularly declined nouns in ὼν, όνος, ὰ, οῦς, e. g. χελιδὼ,—οῦς, for χελιδών,—όνος: ἀηδὼ, Γοργὼ, εἰκώ. This also happened in the Ionic dialect; *Eurip. Med.* εἰκὼ occurs in Herod. vii. 69." Matth. Gr. Gr. §. 88.

1161. Eur. Tro. χρυσέαις Ἐν οἰνοχόαις ἁβρὰ βαίνων: this is expressed in Æsch. Pers. 1073. by the compound ἁβροβάτης, an epithet of the Persians.

1163. τένοντ' ἐς ὀρθόν: gazing intently *upon the straightened sinew* or *tendon* of her foot, which was projected in order to display to advantage the flowing πέπλος. Some commentators interpret τένοντα *the neck:* Elmsley, Scholefield, Blomfield, more properly as above. Elmsley cites Eur. Bacch. 933. ΔΙ. Ζῶναί τέ σοι χαλῶσι, κοὐχ ἑξῆς πέπλων Στολίδες ὑπὸ σφυροῖσι τείνουσιν σέθεν. ΠΕ. Κἀμοὶ δοκοῦσι παρά γε δεξιὸν πόδα. Τοὐνθένδε δ' ὀρθῶς παρὰ τένοντ' ἔχει πέπλος, i. e. παρὰ τὸν ἀρίστερον πόδα. Phœn. 42. πῶλοι δέ νιν Χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.

1164. Cf. 1199. Eur. Bacch. 759. Οὔπερ τὸ δεινὸν ἦν θέαμ' ἰδεῖν, ἄναξ.

1165. "Λέχριος, oblique. 'From λέλεχα p. of λέγω, *I make to repose.* For one who bends himself, seems as if he meant to lie on the ground.' Damm. Lucretius has *tecta cubantia*, which Fac. explains, *quæ in latus pendent.* (*Usticæ cubantis*, Hor. Od. i. 17, 11.)" Valpy's Lex. of the Fundamental Words of the Greek Language. "If grammarians are to be attended

χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει,
θρόνοισιν ἐμπεσοῦσα, μὴ χαμαὶ πεσεῖν.
καί τις γεραιὰ προσπόλων, δόξασά που
ἢ Πανὸς ὀργὰς, ἢ τινὸς θεῶν μολεῖν,
ἀνωλόλυξε, πρίν γ' ὁρᾷ διὰ στόμα
χωροῦντα λευκὸν ἀφρὸν, ὀμμάτων τ' ἄπο
κόρας στρέφουσαν, αἱμά τ' οὐκ ἐνὸν χροΐ.

to, this word is synonymous with πλάγιος: ἀσθενὴς would be more suitable: (*weak, tottering.*)" Elmsl. on Soph. (Ed. C. 195.

1166. μόλις φθάνει—πεσεῖν. Schæfer and Matthiæ Gr. Gr. §. 553. rightly erase the commas in this sentence: φθάνει is to be construed with the participle ἐμπεσοῦσα: *with difficulty she throws herself soon enough into a seat as not to fall on the ground:* (ὥστε) μὴ χ. πεσεῖν.

1168. που, *perhaps:* as Il. B. 116. Οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι.

1169. Πανὸς ὀργάς: Schol. τὰ πανικὰ δείματα· τὴν τῶν αἰφνιδίων φόβων καὶ ταραχῶν αἰτίαν τῷ Πανὶ ἀνατιθέασιν. Hipp. 140. Σὺ γὰρ ἔνθεος, ὦ κούρα, εἴτ' ἐκ Πανὸς, εἴθ' Ἑκάτας, Ἢ σεμνῶν Κορυβάντων. Rhes. 36. ἀλλ' ἢ Κρονίου Πανὸς τρομερᾷ Μάστιγι φοβεῖ. "Pan was Bacchus's lieutenant-general in his Indian expedition; where, being encompassed in a valley with an army of enemies far superior to them in number, he advised the God to order his men in the night to give a general shout, which so surprised the opposite army that they immediately fled from their camp. Whence it came to pass, that all sudden fears impressed upon men's spirits without any just reason, were called by the Greeks and Romans, *panic terrors.*" Potter's Antiq. Vol. ii. p. 84.

ἢ (ἄλλου) τινὸς θεῶν μολεῖν: "Luc. Act. Apost. v. 29. ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπον, in the English version, 'Then Peter and the *other* Apostles answered and said.'" Elmsl. "Hom. Il. Θ. 236. Ζεῦ πάτερ, ἦ ῥά τιν' ἤδη ὑπερμενέων βασιλήων Τῇδ' ἄτῃ ἄασας, καί μιν μέγα κῦδος ἀπηύρας; Heyne: 'τινὰ dictum pro ἄλλον τινά.' Oraculum ap. Herod. i. 65. Ζηνὶ φίλος, καὶ πᾶσιν Ὀλύμπια δώματ' ἔχουσι. Plut. Mor. iii. p. 261. Οὐκ ἀνδριάντας οὐδὲ τιμάς τινας ἀνατρεπομένας. Philostr. Her. p. 212. Boiss. Ἐπὶ σῦν ὁρμήσουσιν ἢ ταῦρον ἤ τι τῶν μαχίμων θηρίων." Schæf. Ind. ad Bos. Ell. Gr.

1170. ἀνωλόλυξε, *ejaculated.* "Gl. ἀντὶ τοῦ ηὔξατο, μετ' εὐχῆς ἐβόησε. (Schol. ηὔξατο ἱασθῆναι αὐτήν.) Similarly the Schol. on Aristoph. Pac. 97. interprets ὀλολύξειν by τὸ μετὰ κραυγῆς εὔχεσθαι. Hesychius: Ὀλολυγὴ φωνὴ γυναικῶν, ἣν ποιοῦνται ἐν τοῖς ἱεροῖς εὐχόμεναι." Elmsl. The verb ὀλολύζω and its derivatives are applied only to sounds indicative of exultation or pious feelings: and generally to females.

πρίν γ' ὁρᾷ: "πρὶν with the indic. signifies *donec tandem:* Æsch. Prom. 478. Οὔκ ἦν ἀλέξημ' οὐδέν, οὔτε βρώσιμον, Οὐ χριστὸν, οὐδὲ πιστὸν, ἀλλὰ φαρμάκων Χρείᾳ κατεσκέλλοντο, πρίν γ' ἐγὼ σφίσιν Ἔδειξα κράσεις ἠπίων ἀκεσμάτων. Soph. Œd. T. 775. ἠγόμην δ' ἀνὴρ Ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη Τοιάδ' ἐπέστη. Eur. Hec. 130." Elmsl.

1172. κόρας (αὐτὴν) στρέφ. "Eur. Bacch. 1120. ἡ δ' ἄφρὸν ἑξιεῖσα, καὶ διαστρόφους Κόρας ἑλίσσουσ', οὐ φρονοῦσ' ἃ χρὴ φρονεῖν, Ἐκ Βακχίου κατείχετ', οὐδ' ἐπειθέ νιν. Herc. F. 931. ὃ δ' οὐκέθ' αὑτὸς ἦν, Ἀλλ' ἐν στροφαῖσιν ὀμμάτων ἐφθαρμένος, Ῥίζας τ' ἐν ὄσσοις αἱματῶπας ἐκβαλών, Ἀφρὸν κατέσταζ' εὐτρίχου γενειάδος." Elmsl. We might read στρεφούσας.

εἶτ' ἀντίμολπον ἦκεν ὀλολυγῆς μέγαν
κωκυτόν· εὐθὺς δ' ἡ μὲν ἐς πατρὸς δόμους
ὥρμησεν, ἡ δὲ πρὸς τὸν ἀρτίως πόσιν,
φράσουσα νύμφης ξυμφοράν· ἅπασα δὲ
στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν.
ἤδη δ' ἀνέλκων κῶλον, ἐκπλέθρου δρόμου
ταχὺς βαδιστὴς τερμόνων ἂν ἤπτετο·
ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὄμματος
δεινὸν στενάξασ' ἡ τάλαιν' ἠγείρετο·
διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο.
χρυσοῦς μὲν ἀμφὶ κρατὶ κείμενος πλόκος
θαυμαστὸν ἵει νᾶμα παμφάγου πυρός.
πέπλοι δὲ λεπτοί, σῶν τέκνων δωρήματα,

1173. *εἶτ' ἀντίμ., then she uttered a loud wail the reverse of her former ejaculation:* Æsch. Prom. 16. *Ὕπνου τοῦ ἀντίμολπον ἐντέμνων ἄκος, capable of dispelling sleep.*

1178. The common reading is *κῶλον ἑκπλεθρον δρόμου*, for which Reiske and Tyrwhitt have conjectured *ἑκπλέθρου*. I agree completely with Musgrave, that an interval of time is determined by this comparison. The same critic in the following verse gives *ἵν ἥπτετο* for *ἀνθήπτετο*, which I have adopted. Yet Brunck's conjecture *ἀνθήπτετ' ἄν* is not amiss. *Porson.* Musgr. illustrates this passage by reference to Eur. Electr. 824. *Θᾶσσον δὲ δίφρων ἐξέθειραν, ἢ δρομεῦς. Δισσοὺς σταδίους ἑκτίνους διήνυσε.* See the Gospel of St. Luke xii. 25. and the note in my edition. Elmsley reads *ἂν ἔλκων* and *ἀνθήπτετο*, because the compound *ἀνέλκειν* implies the act of *ascending*, which is not applicable here. *Πλέθρον* is defined by Suidas to be *τὸ ἕκτον μέρος τοῦ σταδίου*, therefore *ἕκπλεθρος δρόμος* signifies the length of the *στάδιον* or *race-course*, and the interval of time signified is that in which a swift runner would perform that distance. But neither the verb *ἕλκω* or *ἀνέλκω* suggests the idea of swiftness, but rather the reverse; so that probably some corruption still lurks in that part: the Schol. explains it thus: *ἀνακουφίζων ἑαυτοῦ τὸν πόδα, τουτέστι μεγάλοις καὶ ταχέσι πηδήμασι χρώμενος.*

1180. *ἤδ'* L. Ald. but Brunck correctly *ἡ δ'*. The erroneous conjecture of Barnes, *ὄμματα*, seems in some degree confirmed by X. Π. 903. 1329. *Porson.* "Reiske supplies *φθέγματος*: but the writer who employed the expression *τυφλὸν πόδα* and *τυφλὴν χεῖρα* might with equal propriety use *ἄναυδον ὄμμα*." Elmsl. On the prep. *ἐκ*, see Hec. 903.

1182. *αὐτῇ πῆμ' ἐπεστρ.* This verb is sometimes followed by an accus.: see Porson Phœn. 292. *Ἐν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν*: Matth. Gr. Gr. §. 394. a.

1184. *παμφάγου*: "not a strictly tragic word: for the verb *φάγω* exists only in a satyric drama: (Cycl. 336.)" Elmsl. *Ignis edax* Virg. Æn. ii. 758.

1185. *λευκοὶ* for *λεπτοὶ* Flor. On the contrary in the next verse *λεπτὴν* A. Fl. P. *πέπλοι τὲ λεπτοὶ* Lasc. which is not amiss; since thus an antithesis is formed between *μὲν* 1183. and *δὲ* 1187. *Porson.*

λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.
φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη,
σείουσα χαίτην κρᾶτά τ' ἄλλοτ' ἄλλοσε,
ῥίψαι θέλουσα στέφανον· ἀλλ' ἀραρότως
ξύνδεσμα χρυσὸς εἶχε· πῦρ δ', ἐπεὶ κόμην
ἔσεισε, μᾶλλον δὶς τόσως τ' ἐλάμπετο.
πίτνει δ' ἐς οὖδας, ξυμφορᾷ νικωμένη,
πλὴν τῷ τεκόντι κάρτα δυσμαθὴς ἰδεῖν.
οὔτ' ὀμμάτων γὰρ δῆλος ἦν κατάστασις,
οὔτ' εὐφυὲς πρόσωπον· αἷμα δ' ἐξ ἄκρου
ἔσταζε κρατὸς, ξυμπεφυρμένον πυρί·
σάρκες δ' ἀπ' ὀστέων, ὥστε πεύκινον δάκρυ,
γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον,
δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν
νεκροῦ· τύχην γὰρ εἴχομεν διδάσκαλον.
πατὴρ δ' ὁ τλήμων ξυμφορᾶς ἀγνωσίᾳ,
ἄφνω προσελθὼν δῶμα, προσπίτνει νεκρῷ·

1186. ἔδαπτον: cf. Virg. Georg. iii. 563. contactos artus sacer ignis *edebat*.

1189. ῥίψαι Elmsl. and former edd. Scholef. has correctly edited ῥῖψαι: the former is the optative, but the latter the infin.: see note on Hec. 528.

ἀραρότως from A. L. is given by Brunck, which Valck. also on Hipp. 1090. produced from the Flor. Ms. *Porson*. Cf. 323. Matth. Gr. Gr. §. 224.

1191. τόσον δ' Ald. as generally: τόσως τ' from A. Brunck: τόσως alone E. Fl. P. τόσον τ' B. L. equally good. *Porson*. Cf. 1131.

1192. πίτνει Elmsl. and Scholef. See the note on Hec. 23. "Ἐς οὖδας A. B. E. L. ἐπ' οὖδας Ald. X. Π. 1086. These prepositions are very often confounded, as Phœn. 77. νικομένη L." *Porson*.

1193. πλὴν τῷ τεκ. (πᾶσιν ἄλλοις) κ. δ. ἰδ.: cf. 1169. Soph. El. 755. ὥστε μηδένα Γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.

1198. γναθμῶν ἀδήλοις φαρμάκοις Ald. γναθμοῖς ἀδήλων φαρμάκων E. Lasc. That which is now edited, is found in the Mss. A. B. D. Fl. P. *Porson*. Milton had thus corrected the passage: see Mus. Crit. p. 285. Æsch. Cho. 272. Τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα Βροτοῖς πιφαύσκων εἶπε, τὰς δὲ νῶν νόσους, Σαρκῶν ἐπαμβατῆρας ἀγρίαις γνάθοις Λιχῆνας, ἐξέσθοντας ἀρχαίαν φύσιν: Prom. 376. Ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις Τῆς καλλικάρπου Σικελίας λεύρας γύας.

1202. Brunck has edited προσπίπτει from A. But, *ceteris paribus*, an iamb is preferable to a spondee, and the form πιτνεῖν (πίτνειν: cf. 1192.) is more poetic; therefore, since one or two Mss. give πιτνεῖν, I readily avail myself of it; for transcribers have thrust in the common forms even in defiance of the metre. In v. 54. of this play Stobæus lxii. p. 237. has πίπτοντα, which

ε δ' εὐθύς· καὶ περιπτύξας δέμας,
προσαυδῶν τοιάδ'· ὦ δύστηνε παῖ,
ὦδ' ἀτίμως δαιμόνων ἀπώλεσε; 1205
ν γέροντα τύμβον ὀρφανὸν σέθεν
ν; οἴμοι, ξυνθάνοιμι σοὶ, τέκνον.
ὲ θρήνων καὶ γόων ἐπαύσατο,
ιν γεραιὸν ἐξαναστῆσαι δέμας;
ίχεθ', ὥστε κισσὸς ἔρνεσιν δάφνης, 1210
ῖσι πέπλοις· δεινὰ δ' ἦν παλαίσματα.
γὰρ ἤθελ' ἐξαναστῆσαι γόνυ,
ντελάζυτ'· εἰ δὲ πρὸς βίαν ἄγοι,

retained. In Orest. 1521. avè προσπίπτων. Besides ld. προσπίτνει is also read I. 1085. τρέχει δ', ὁρᾶτε, τίτνει ξύλῳ Πίπτει δ' ἐπ' νικώμενος, Ἀτῆθός τε παίει, τσει πέδον. 1221. Πίπτει l γε προσπίτνει ξύλῳ, Ὠι- ις καὶ περιτύσσει πόδας ems probable that he had v. 1203. δέμας, not χέρας; ises περιπτύσσει in a neu- ctive sense. But let this ıtful, if you please. *Por-*

as Ald. δέμας A. Lasc. ugh rejected by Brunck, ted. For in Alc. 351. An- hé preceding dat. is to be) κοινοῦ with περιπτύσσων 728. πέπλοι Δέμας περι- Iph. A. 998. Βούλει νιν περιπτύξαι γόνυ; *Porson.* etains χέρας, understand- ding dat. νεκρῷ.

σ' Brunck from A. L. In ıer edd. σ' is the penulti- *Porson.*

ντα τύμβον, an old man of the grave: Schol. τυμ- ·ὸν πλησίον θανάτου ὄντα· λοῦσι τοὺς γέροντας, πα- ν εἰσὶ τοῦ θανάτου καὶ τοῦ Heracl. 166. ἢ κακὸν λό- ρὸς ἀστῶν, εἰ γέροντος σῦ- τὸ μηδὲν ὄντος, ὡς εἰπεῖν ἔπος, Παίδων δὲ τῶνδ', εἰς ἅντλον ἐμβήσει πόδα. Plautus imitates the Greek expression, Pseud. i. 4, 19. Ex hoc *sepulcro vetere* viginti minas Effodiam ego hodie. Other corresponding Latin terms are *senex capularis, silicernium.*

1207. ξυνθάνοιμι σοὶ, *o that I could die with you!* "The opt. is used in the expression of a wish, and then is put without ἄν, or the poetic κε. Il. A. 42. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσι, *may the Greeks atone for!* Il. X. 304. μὴ μὰν ἀσπουδεί γε καὶ ἀκλειῶς ἀπολοίμην. Soph. Aj. 550. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, Τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακὸς, *mayest thou be more fortunate than thy father:—then thou wilt not be bad.*" Matth. Gr. Gr. §. 513.

1210. ἔρνεσι L. δάφνης Lasc. Ald. and all Mss. together with X. Π. 1230. at least editors notice no variation. But the same drama X. Π. 1318. has δρυὸς, which is certainly more usual. Whether or no the ivy is wont to twine round the laurel, let those more skilled than myself in natural history determine. Eur. Hec. 402. ὁποῖα κισσὸς δρυὸς ὅπως τῆσδ' ἕξομαι· where I am now almost inclined to retain the common reading, although I formerly coincided with those critics who correct ὅμοια. For ὥστε the Schol. ὥσπερ. *Porson.*

1213. ἀντελάζετ' edd. Mss. What I have given, is from the Schol. The

σάρκας γεραιὰς ἐσπάρασσ' ἀπ' ὀστέων.
χρόνῳ δ' ἀπέσβη, καὶ μεθῆχ' ὁ δύσμορος
ψυχήν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.
κεῖνται δὲ νεκροὶ, παῖς τε καὶ γέρων πατὴρ,
πέλας· ποθεινὴ δακρύοισι συμφορά.
καί μοι τὸ μὲν σὸν ἐκποδὼν ἔστω λόγου·
γνώσει γὰρ αὐτὴ ζημίας ἀποστροφήν.
τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιὰν,
οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν

Attics use the other form, [in the imperative only, according to Elmsl.] as Orest. 446. but prefer this. In Aristoph. Lysistr. 209. Brunck has, I think, correctly restored λάζυσθε for λάζοισθε. Musgrave has restored the same from Mss. in Rhes. 880. *Porson.* Cf. 952.

1214. ἐσπάρασσ' A. B. C. D. L. P. ἐσπάραξ'. Ald. which others have changed into ἐσπάραξ'. *Porson.* "The imperf. is the correct tense, when εἰ with the optative precedes. Hec. 1147. Εἰ μὲν πρόσωπον ἐξανισταίην ἐμὸν, Κόμης κατεῖχον· εἰ δὲ κινοίην χέρας, Πλήθει γυναικῶν οὐδὲν ἦντον τάλας. Iph. T. 325. Ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι Ἔβαλλον αὐτούς. Thuc. vii. 79. εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο. See Matth. Gr. Gr. §. 521. Εἰ in these places is used for ὁπότε." Elmsl.

1215. ἀπέστη edd. Mss. ἀπέσβη is the conjecture of Valck. Diatr. p. 57. See Ruhnken on Timæus' Lex. v. Ἀπέσβη. *Porson.* Theocr. Id. iv. 39. Ὦ χαρίεσσ' Ἀμάρυλλι, μόνας σέθεν οὐδὲ θανοίσας Λασεύμεσθ'· ὅσσον αἶγες ἐμὶν φίλαι, ὅσσον ἀπέσβας, Schol. ἐξέλιπες, ἀπέθανες. Eur. Fr. Inc. cxxvii. ὁ δ' ἄρτι θάλλων σάρκα, διοπετὴς ὅπως Ἀστὴρ, ἀπέσβη, πνεῦμ' ἀφεὶς εἰς αἰθέρα.

1218. ποθεινὴ δακρύοισι συμφ. Thus edd. Mss. X. Π. 1109. A difficult and involved sentence. I fear that no one will approve the conjectures of Musgr., δυσνοοῦσι, βασκάνοισι. The reading of Lascaris, δακρύουσι, does not help out the sense, and is detrimental to the metre; for δακρύω has the second syllable long. Some one may indeed produce as an exception Æsch. Choeph. 81. but I consider that passage as corrupt. Theocritus xv. 41. has written with an elision Δάκρυ' ὅσσα θέλεις. *Porson.* Schol. ἀξιοδάκρυτος συμφορὰ, οὓς ἄν τις ἰδὼν ποθήσειε δακρῦσαι, ἐλεεινοὺς ὄντας τῷ θεάματι: συμφορὰ is in apposition to παῖς τε καὶ γέρων πατὴρ, *a calamity to be regretted with tears:* see the note on v. 12.

1219. "I am surprised that this passage should have given so much trouble to commentators. The sense, if I mistake not, is, *de tuis quidem rebus parco dicere, consilium tibi dare supersedeo.* Eur. Hec. 1195. Καί μοι τὸ μὲν σὸν ὧδε φροιμίοις ἔχει· Πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι." Elmsl. Cf. Orest. 541. Ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδὼν Τὸ γῆρας ἡμῖν τὰ σόν.

1220. γνώσῃ edd. Mss. γνοίης X. Π. 799. The Schol. records a various reading γλώσσῃ, whence Musgr. conjectures, Λῴστη γὰρ αὕτη ζημίας ἀποστροφή. But the common reading is correct. *Porson.*

1221. σκιάν. Hor. Od. iv. 7, 14. Pulvis et *umbra* sumus. Schol. τοῦτο εἶπεν, ἐπεί τινες τῶν σοφῶν μεγάλα δύνασθαι τοὺς ἀνθρώπους παρέθεντο, καὶ λογισμῷ δευτέρους εἶναι θεῶν· ἐγὼ οὖν, φησὶ, καὶ εἴτισιν ἔδοξε τῶν σοφῶν ἐπᾶραι τὸ ἀνθρώπινον γένος, οὐ παραιτήσομαι σκιὰν ἀποφαίνειν τὰ κατὰ τοὺς ἀνθρώπους πράγματα.

ὄντας εἶναι, καὶ μεριμνητὰς λόγων,
ους μεγίστην μωρίαν ὀφλισκάνειν.
ὴν γὰρ οὐδεὶς ἐστὶν εὐδαίμων φύσει·
υ δ' ἐπιῤῥύεντος, εὐτυχέστερος
ου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὔ.
ζ' ὁ δαίμων πολλὰ τῇδ' ἐν ἡμέρᾳ
ι ξυνάψειν ἐνδίκως Ἰάσονι.
ῆμον, ὡς σου ξυμφορὰς οἰκτείρομεν,
Κρέοντος, ἥτις εἰς Ἅιδου πύλας
, γάμων ἕπασι τῶν Ἰάσονος.

ὀντως Lasc. In the follow- perceive that my note is at ith the text. The reader t his option will either re- or retain *φύσει*. *Porson.*

11.

θεὶς ἐστιν Lasc. Ald. ὄλβιος ὐδαίμων ἀνὴρ Χ. Π. 1013. εὐκλεέστατος, 1227. ὄλβιος Valck. on Hipp. 750. is in ὀth *φύσει* and ὄλβιος δ' ἂν ıck has admitted them into With respect to *φύσει*, if any ted it, I would not be re- dmit it; but the Pseudo- changes too much to ren- to trust to his authority changing *μωρίαν* into *ζημίαν* ıc. agrees with him. But to have originated from rhaps from 581. *Porson.*

, Schol. ὁ ἄχρι τέλους ἀπει- ν. Eur. Iph. A. 161. *θνη- ος εἰς τέλος οὐδείς*, Οὐδ' εὐ- *τυ γὰρ ἔφυ τις ἄλυπος.* He- in Solon's reply to Crœsus, *τούτοισι ἔτι τελευτήσει τὸν τος ἐκεῖνος τὸν σὺ ζητεῖς*, *ῆσθαι ἀξιός ἐστι· πρὶν δ' ἂν ἐπισχέειν, μηδὲ καλέειν κω* λ' *εὐτυχέα*. See also the of Soph. Œd. T. and ote.

ιῤῥυέντος, from *ἐπιῤῥύω* or r *ἐπιῤῥέω*: see Matth. Gr.

εὐτυχέστ. Ἄλλου γέν. ἂν ἄ. Hor. Carm. iii. 1, 9. Est ut viro vir latius ordinet Arbusta sulcis: ——————æqua lege necessitas Sortitur insignes et imos.

1230. *συμφορὰς* A. E. Fl. P. *συμφορᾶς* Lasc. Brunck observes, that *ὅς σε συμφορᾶς* would be more elegant. But I consider it nothing more than the usual change of number in this word, which I have discussed on Orest. 154. and above 34. *συμφορὰν* Ald. *Porson.* The construction which Brunck proposes is not unusual: Æsch. Prom. 397. *στένω σε τὰς οὐλομένας Τύχας, Προμηθεῦ.* Soph. El. 920. *Φεῦ, τῆς ἀνοίας ὅς σ' ἐτοιστείρω πάλαι.* Eur. Hipp. 1409. *στένω σὲ μᾶλλον ἢ 'μὲ τῆς ἁμαρτίας.* But the other is equally good: Eur. Heracl. 153. *τὰς τῶνδ' ἀβούλους ξυμφορὰς κατοικτεῖν*: 233. *φίκτειρ' ἀκούσας τῶνδε συμφορὰς, ἄναξ.*

1231. Thus Brunck from A. L. for Ἅιδου δόμους. *Porson.* Elmsl. objects to this reading, and retains *δόμους*: Il. X. 482. *νῦν δὲ σὺ μὲν Ἄϊδαο δόμους, ὑπὸ κεύθεσι γαίης, Ἔρχεαι.* Eur. Hipp. 895. *ἡ γὰρ Ποσειδῶν αὐτὸν εἰς Ἅιδου δόμους Θανόντα πέμψει*: Alc. 74. *ἡ δ' οὖν γυνὴ κάτεισιν εἰς Ἅιδου δόμους.* The expression Ἅιδου *πύλαι* is in use, but so that the metaphor is explained by the context: Hec. 1. Hipp. 56. *οὐ γὰρ οἶδ' ἀνεφγμένας πύλας Ἅιδου, φάος δὲ λοίσθιον βλέπων τόδε*: 1447. Ὀλω- λα· *καὶ δὴ ναρτέρων ὁρῶ πύλας.*

Μη. φίλαι, δέδοκται τοὔργον, ὡς τάχιστά μοι
παῖδας κτανούσῃ, τῆσδ' ἀφορμᾶσθαι χθονὸς,
καὶ μὴ σχολὴν ἄγουσαν, ἐκδοῦναι τέκνα
ἄλλῃ φονεῦσαι δυσμενεστέρᾳ χερί.
ἀλλ' εἶ, ὁπλίζου, καρδία, τί μέλλομεν
τὰ δεινὰ κἀναγκαῖα μὴ πράσσειν κακά;
ἄγ', ὦ τάλαινα χεὶρ ἐμὴ, λάβε ξίφος,
λάβ', ἕρπε πρὸς βαλβῖδα λυπηρὰν βίου,
καὶ μὴ κακισθῇς, μηδ' ἀναμνησθῇς τέκνων,
ὡς φίλταθ', ὡς ἔτικτες· ἀλλὰ τήνδε γε
λαθοῦ βραχεῖαν ἡμέραν παίδων σέθεν,
κἄπειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ', ὅμως
φίλοι γ' ἔφυσαν, δυστυχὴς δ' ἐγὼ γυνή.
Χο. ἰὼ Γᾶ τε καὶ πάμφαὴς στροφή.

1235. σχολὴν ἄγουσαν, cf. 49. Schol. διατριβὴν, βραδυτῆτα. πάλιν δὲ τῷ συνήθει σχήματι ἐχρήσατο, καὶ ἔστιν ἀντὶ τοῦ ἀγούσῃ: cf. 811. Elmsl. is of opinion that κτανοῦσαν is the true reading, which the copyists have altered, and that they would have done the same with ἄγουσαν, if the metre had permitted.

1236. I have erased, on the judgment of Valck., two verses, which used to follow, repeated from 1058. 1059. In this place κτανοῦμεν Lasc. *Porson.*

1238. μὴ πράσσειν. "It appears to me that μὴ οὐ should be read. Æsch. Prom. 628. Τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; Soph. Aj. 540. Τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; Eur. Tro. 792. τίνος ἐνδέομεν μὴ οὐ πανσυδίᾳ Χωρεῖν ὀλέθρου διὰ παντός; Μέλλω in the sense of *cunctor* does not take after it the infin. of the fut. or aor." Elmsl.

1240. βαλβῖδα, Schol. βαλβὶς, κυρίως ἡ τῶν δρομέων ἄφεσις. ἄγε δὴ, ὦ Μήδεια, πρὸς ἄφεσιν ὅρμα, καὶ ἀρχὴν δυστυχοῦς βίου καὶ πράξεως ἐκτόπου: *proceed to this sad trial, this distressing crisis.*

1242. ὦ φίλταθ' Ald. ὡς all the Parisian Mss., C. Fl. L. Brunck has edited from conjecture ὥς σφ'. To me it appears that the omission of the pronoun has greater force. *Porson.*

1243. λαθοῦ—παίδων: see Matth. Gr. Gr. §. 325.

1244. κτείνεις Ald. κτενεῖσα Lasc. whence, by an easy correction, I have edited κτενεῖς. Again φίλοι τ' Lasc. *Porson.* Elmsley punctuates this passage thus: καὶ γὰρ εἰ κτείνεις σφ' ὅμως, Φίλοι γ' ἔφυσαν: the propriety of which is manifest from the consideration that ὅμως frequently terminates a sentence: cf. 501. Hec. 568.

1246. Ennius in Probus on the sixth Eclogue of Virgil thus turns this passage: 'Jupiter tuque adeo summe Sol, res omnes qui inspicis, Quique lumine tuo maria, cœlum ac terram contines, Inspice hoc facinus, priusquam fiat prohibeas scelus.' Both the metres and the sense of this chorus are difficult of elucidation. Musgr. has well settled the former part. Κατείδετε, εἴδετε Ald. κατίδετε A. E. εἴδετε is omitted in A. B. D. L. which is frequently the case in repetitions. *Porson.* "Demosthenes and other orators use the exclamation ὦ γῆ καὶ ἥλι-

ἀκτὶς Ἀελίου, κατίδετ',
ἴδετε τὰν ὀλομέναν
γυναῖκα, πρὶν φοινίαν
οἷς προσβαλεῖν χέρ' αὐτοκτόνον· 1250
σᾶς γὰρ ἀπὸ χρυσέας
γονᾶς ἔβλαστεν· θεῶν δ'
αἷμα πιτνεῖν φόβος ὑπ' ἀνέρων.
ἀλλά νιν, ὦ φάος διογενὲς, κάτειργε,
κατάπαυσον, ἔξελ' οἴκων φοινίαν 1255
τάλαιναν τ' Ἐριννὺν ὑπ' ἀλαστόρων.
μάταν μόχθος ἔρρει τέκνων, ἀντιστρ.

Hipp. 601. Ὦ γαῖα μῆτερ, ἡλίου αὐγαί." Elmsl. Virg. Æn. iv. Sol qui terrarum flammis opera a lustras. Hom. Il. Γ. 277. Ζεῦ ρ—Ἥλιός θ', ὃς πάντ' ἐφορᾷς καὶ ἀκούεις, Καὶ ποταμοὶ, καὶ Γαῖα. 47. Ἀελίου. Elmsl. remarks that irst syllable of this word is some- short, as Soph. Trach. 837. πῶς ν ἀέλιον ἕτερον ἢ τὰ νῦν ἴδοι; he fore retains ἄρα in the antistr.

τίδετε, ἴδετε. "Repetitions of nature in which the simple verb nds the compound are frequent in agic writers: Hec. 166. ὃ κάτ' ουσα Τρῳάδες, Ὦ κάτ' ἐνεγκοῦσαι ν', ἀπόλεσαν', ὀλέσατ': Or. 180. γὰρ ἀλγέων, ὑπό τε συμφορᾶς Διοι- θ', οἰχόμεθα: 1465. ἃ δ' ἀνίαχεν, ν, οἴμοι μοι: Alc. 400. ὑπάκουσον, σον, ὦ Μᾶτερ, ἀντιάζω." Elmsl.

51. That this verse may corre- d with the antistrophe, Musgrave, the approval of Brunck, thus proses, σᾶς γὰρ χρυσέας ἀπό. ck also has θεοῦ, I know not from source. In X. Π. 115. indeed have, γονᾶς γὰρ ἀπὸ χρυσέας ἔ- ρεό μοι, Καινὸν δὲ πιτνεῖν αἷμ' ὑπ' ν θεοῦ. But there θεοῦ is neces- , not so here. For πιτνεῖν, on ac- t of the metre, Musgr. conjectures ν. You may also read ζαμενὴς e antistr., a word found in Soph. Aj. 147. *Porson.*

1252. ἔβλαστεν, sc. τὰ τέκνα: on the quantity of ἔβλαστεν, see Porson Hec. 298.

1253. A verse of the same quantity, in which an iambic dipodia is subjoined to a dactylic syzygy, occurs in Hipp. 1109. ἄλλα γὰρ ἄλλοθεν ἀμείβεται. On the quantity of ἀνὴρ, see Porson Phœn. 1670.

φόβος (ἐστὶν) ὑπ' ἀν.: the same use of the prep. as in the phrase θνήσκειν ὑπό τινος, Eur. Or. 737.

1254. Here also the metres do not wholly agree. Perhaps ὦ should be erased. Below Musgr. reads Ἐριννὺς ὑπ' ἀλάστορον, which he does not explain, and I do not understand. Since the last syllable of Ἐριννὺς is long, (see below 1386.) I would prefer to eject ὑπ' as originating from ὑν. *Porson.* In Virg. Æn. ii. 573. Helen is called Trojæ et patriæ communis *Erinnys.*

1256. ὑπ' ἀλαστόρων, *under the influence of the demons of revenge:* as ὑπὸ μαστίγων ὀρύσσειν, *verberibus coacti,* Herod. vii. 21. 56. See Matth. Gr. Gr. §. 592. *β.*

1257. τῶν τέκνων Ald. τῶν is omitted by A. B. D. Fl. L. P. *Porson.* Cf. 1025. Eur. Suppl. 1134. Ἰὼ ἰὼ· πόθεν δὲ πόνος ἐμῶν τέκνων; i. e. *trouble about children:* as Horace Ep. i. 5, 8. Mitte leves spes et *certamina divitiarum:* see Matth. Gr. Gr. §. 318.

μάταν ἄρα γένος φίλιον
ἔτεκες, ὦ κυανεᾶν
λιποῦσα Συμπληγάδων
πετρᾶν ἀξενωτάταν εἰσβολάν.
δειλαία, τί σοι φρενῶν
βαρὺς χόλος προσπιτνεῖ,
καὶ δυσμενὴς φόνος ἀμείβεται;
χαλεπὰ γὰρ βροτοῖς ὁμογενῆ μιάσματ'
ἐπὶ γαῖαν αὐτοφόνταισι ξύνῳ-
δα θεόθεν πιτνοῦντ' ἐπὶ δόμοις ἄχη.

1258. καὶ μάταν without ἄρα Ald. καὶ and ἄρα are omitted by Lasc. ἄρα μάταν A. B. D. Fl. whence Musgr. μάταν ἄρα. Brunck μάταν ἄρα. *Porson.* If Elmsl. is right as to the quantity of Ἀελίου in 1247. μάταν ἄρα can be retained, which is far more usual. Soph. El. 772. Μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν. Eur. Alc. 672. Μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν. And thus above 1025. ἄλλως ἄρ', ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην.

1259. κυανεᾶν. In Attic Greek the feminine gen. plur. of adj. in *os* is not distinguished by the accent from the masc., i. e. κυανέων would be written in either case: but in the Doric dialect these gen. are circumflexed, probably to distinguish them from the accus. sing. Elmsley therefore remarks that Brunck Œd. C. 1248. has incorrectly edited νυχίαν ἀπὸ πιτᾶν for νυχιᾶν.

1261. ἄξεν. εἰσβ. "The Euxinus Pontus, or Black Sea, was originally denominated Ἄξενος, *inhospitable*, on account of the barbarity of the inhabitants of its coasts; but when they became civilized by their intercourse with the Greeks, who traded thither, and Grecian colonies were planted among them, it changed its name to Εὔξεινος, *hospitable*. The remaining part of the name, viz. Πόντος, (215. 433.) i. e. *the sea*, was given to it by the earlier Greeks, when, in the infancy of their geographical knowledge, it was deemed by them the largest sea with which they were acquainted, and was supposed to communicate with the Eastern Ocean." Prof. Anthon's ed. of Lempriere's Cl. Dict., re-edited by E. H. Barker, Esq.

1262. The middle syllable of δείλαιος may be considered short; see Porson. Phœn. 1319. a trochaic syzygy therefore (δειλαῖᾱ, τί) corresponds to a choriambus (σᾱς γᾰρ ἄπῡ) in the strophe 1251. the verses therefore are isochronous, although not uniform. In the next line Elmsl. and Scholef. edit προσπίτνει, and in 1267. πίτνοντ'.

1264. φόνος ἀμείβεται, sc. φόνῳ, *and murder succeed to murder?* Eur. El. 1093. εἰ δ' ἀμείψεται Φόνον δικάζων φόνος: Rhes. 615. ἕως ἂν νὺξ ἀμείψηται φάος. Hipp. 1109. ἄλλα γὰρ ἄλλοθεν ἀμείβεται.

1266. αὐτοφόνταισι ξύνοιδα Ald. αὐτοφόνταις ξυνῳδὰ L. also all the Parisian Mss. ξυνῳδὰ, (or συνῳδὰ,) together with the Schol. [so Elmsl. Porson also edits ἐπῳδὸν in Hec. 1251.] πιτνοῦντ' Lasc. πιτνούτ' Schol. ed. pr. πιτνοῦσ' Brunck, but the Attics would not use the plur. after ἄχη. For ἐπὶ γαῖαν Musgr. proposes ἐπιτεῖναι, to be governed by χαλεπὰ, and ξύνοικα for ξυνῳδά: ξυνῳδὰ it seems, is synonymous with εἰκότα, δίκαια. *Porson.* Elmsley puts a comma after μιάσματ', and explains the passage thus: χαλεπὰ γὰρ βροτοῖς ἐστὶν ὁμογενῆ μιάσματα, τουτέστιν, ἄχη ξυνῳδὰ θεόθεν ἐπὶ γαῖαν πίτνοντα αὐτοφόνταις ἐπὶ δόμοις.

Παῖς. οἴμοι τί δράσω; ποῖ φύγω μητρὸς χέρας;
Παῖς ἕτερος. οὐκ οἶδ', ἀδελφὲ φίλτατ', ὀλλύμεσθα γάρ.
Χο. ἀκούεις βοὰν, ἀκούεις τέκνων; 1270
ἰὼ τλᾶμον, ὦ κακοτυχὲς γύναι.
παρέλθω δόμους; ἀρῆξαι φόνον

1268. Dawes [M. Cr. 207.] seems to prefer πῇ, without reason. *Porson.* Hec. 419. *οἴμοι, τί δράσω; ποῖ τελευτήσω βίον;* Orest. 1369. *πᾶ φύγω, ξένοι;* In Hipp. 881. Monk prefers *πᾶ φύγω βάρος κακῶν*; *Dorice* for *πῇ, quâ viâ?* Elmsley *ποῖ*. See Porson. Hec. 1062. Dawes *l. c.* has established this canon: *that the Attics say ποῖ τις φύγῃ, or ποῖ τις ἂν φύγοι*: i. e. *that a verb in the optative with the interrogative particles ποῖ, πόθεν, ποῦ, πῶς, &c. requires the addition of ἄν, but the subj. discards it.* For an illustration of this canon, see Theatre of the Greeks p. 338. Matth. Gr. Gr. §. 515. Obs. 1. Elmsley in his notes on the Supplices of Eurip., Class J. xvi. p. 414. has the following remarks which are applicable to this part of our play: "The Medea and the Alcestis of Eurip. are the only other Greek tragedies in which children speak. There are two children in the Medea, but as they speak from behind the scenes, [*nec pueros coram populo Medea trucidet,* Hor. A. P. 185.] both parts, which contain only four lines, might be given to the same performer. Now it is very remarkable, that the Medea and the Alcestis are the only plays of Eurip., in which a third actor is not required for the representation of the adult characters. If the reader will examine these two plays attentively, he will perceive that the contrivances, which are adopted in most cases for the purpose of rendering a fourth actor unnecessary, [*nec quarta loqui persona laboret,* Hor. A. P. 192.] are applied in these two pieces to the exclusion of a third actor. In the Medea, if we assign the part of Medea, and the part of the Παιδαγωγὸς at the opening of the play, to the πρωταγωνιστὴς or principal performer, the second performer might represent the other five characters, and the Παιδαγωγὸς at his second appearance, without any inconvenience. As Medea speaks for a considerable time without being seen, the circumstance of her voice being heard (v. 96.) before the Παιδαγωγὸς has been sufficiently long off the stage to change his dress, is immaterial .... It should seem therefore, that the liberty of introducing a child as an actor extraordinary had not been established, when Euripides wrote his Medea and his Alcestis, which we believe to be the two earliest plays of his composition which have been preserved."

1270. *τέκνων* is governed by *βοάν*: in such repetitions, the clauses generally have a connection: Eur. Suppl. 622. *εἰδείης ἂν φίλων, εἰδείης ἂν τύχας*: Bacch. 576. *Ἰὼ, κλύετ' ἐμᾶς, κλύετ' αὐδᾶς*: Alc. 253. *δρῶ δίκωπον, δρῶ σκάφος.* Æsch. S. c. Th. 177. *κλύετε παρθένων, κλύετε πανδίκους χειροτόνους λιτάς*: 910. *δι' ὧν αἰνομόροις, δι' ὧν νεῖκος ἔβα.* See below 1279.

1272. *παρέλθω δόμους; shall I enter?* "In questions of indecision or doubt, when a person asks himself or another what he is to do, the conjunctive is put, without ἄν, and indeed with or without an interrogative particle. Il. K. 62. *αὖθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθῃς, Ἦ θέω μετὰ σ' αὖτις*; Eur. Ion. 758. *εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; are we to speak or be silent?* Eur. Phœn. 740. *ἀλλ' ἀμφὶ δείπνου οὖσι προσβάλω δόρυ*; Thus Eur. Herc. Fur. 1111. must be taken as an interrogation: *γέροντες, ἔλθω τῶν ἐμῶν κακῶν πέλας; am I to approach?* Thus *τί φῶ; τί δρῶ; what am I to say? do?* Aristoph. Plut. 1198. *ἐγὼ δὲ τί ποιῶ;* Plat. Gorg. p.

δοκεῖ μοι τέκνοις.
Παῖδες. ναὶ, πρὸς θεῶν ἀρήξατ'· ἐν δέοντι γάρ·
ὡς ἐγγὺς ἤδη γ' ἐσμὲν ἀρκύων ξίφους.
Χο. τάλαιν', ὡς ἄρ' ἦσθα πέτρος ἢ σίδα-
ρος, ἅτις τέκνων, ὧν ἔτεκες,
ἄροτον αὐτόχειρι μοίρᾳ κτενεῖς.
μίαν δὴ κλύω, μίαν τῶν πάρος
γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις,
Ἰνὼ μανεῖσαν ἐκ θεῶν, οὖθ' ἡ Διὸς
δάμαρ νιν ἐξέπεμψε δωμάτων ἄλη.
πιτνεῖ δ' ἀ τάλαιν' ἐς ἅλμαν, φόνῳ

5. τί ἔρωμαι; Il. A. 404. τί πάθω; *what am I to do?*" Matth. Gr. Gr. §. 515. If παρέλθω δόμους were written without an interrogation, (which seems preferable) the meaning would be, *let me enter the house:* as Eur. Heracl. 558. ἐλευθέρως θάνω, *let me die:* Hipp. 567. 'Επίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω. See Mus. Crit. i. p. 521. Theatre of the Greeks p. 339.

ἀρῆξαι φ. Δοκεῖ μοι τ. *I am determined to save the children from murder:* Heracl. 840. οὐκ ἀρήξετ' αἰσχύνην πόλει; ἀμύνω has the same construction: Orest. 616. μὴ τῷδ' ἀμύνειν φόνον: Il. A. 66. ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

1274. ἐν δέοντι. "Eur. Or. 211. Ὦ φίλον ὕπνου θέλγητρον, ἐπίκουρον νόσου, Ὡς ἡδύ μοι προσῆλθες ἐν δέοντί γε: Hipp. 923. ἀλλ' οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ: Alc. 820. Οὐκ ἦλθες ἐν δέοντι δέξασθαι δόμοις." Elmsl. Bos Ell. Gr. 130. supplies καιρῷ: but Schæfer considers it as the dat. sing. of the neut. part. δέον, from δεῖ: inferring this from the similar expression ἐς δέον: Alc. 1122. πιθοῦ· τάχ' ἂν γὰρ εἰς δέον πέσοι χάρις.

1275. ἀρκ. ξ. Herc. Fur. (728.) βρόχοισι δ' ἀρκύων γενήσεται Ξιφηφόροισι.

1276. ὡς ἄρ' ἦσθα, *surely you must be*, for εἶ. "Hipp. 1169. Ὦ θεοὶ, Πόσειδόν θ', ὡς ἄρ' ἦσθ' ἐμὸς πατὴρ Ὀρθῶς: Phœn. 421. Τίς οὗτος; ὡς ἄρ' ἄθλιος κἀκεῖνος ἦν." Elmsl. Thus *erat* for *est*, Hor. Od. i. 37. Ornare pulvinar Deorum Tempus *erat* dapibus, sodales.

1277. It would not be displeasing to me, if any Ms. should omit ὧν ἔτεκες. *Porson.* Cf. 1322. Elmsl. edits ὃν ἔτεκες.

1279. 1280. The second μίαν is omitted in the Ms. A. γυναῖκα φίλοις χέρα προσβαλεῖν τέκνοις Ald. γυναικῶν φίλοις B. D. γυναικῶν ἐν φίλοις A. Fl. γυναῖκ' ἐν φίλοις E. L. P. rightly. Again χεῖρα βαλεῖν A. Fl. χεῖρα προσβαλεῖν Lasc. I have constructed such a verse, as 1271. (i. e. of the dochmiac species.) *Porson.* "The construction is, μίαν δὴ γυναῖκα τῶν πάρος κλύω ἐμβαλεῖν χέρα φίλοις τέκνοις: cf. 1322. ἥτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος Ἔτλης τεκοῦσα." Elmsl. The received fable is that Ino threw herself into the sea with *one* only of her children, Melicerta, to avoid the phrenzy of her husband Athamas, by whom the other, Learchus, was slain. Ovid. Met. iv. 416. Such discrepancies, however, in mythology, are not unusual among the poets. Cf. 830.

1282. ἄλη: a word not of frequent occurrence: Orest. 56. ἄλαισι πλαγχθείς. Hom. Od. O. 341. ὅττι μ' ἔπαυσας ἄλης καὶ οἴζυος αἰνῆς.

τέκνων δυσσεβεῖ,
ἀκτῆς ὑπερτείνασα ποντίας πόδα,
δυοῖν τε παίδοιν ξυνθανοῦσ' ἀπόλλυται.
τί δή ποτ' οὖν γένοιτ' ἂν ἔτι δεινόν;
ὦ γυναικῶν λέχος πολύπονον,
ὅσα δὴ βροτοῖς ἔρεξας ἤδη κακά.

Ια. γυναῖκες, αἳ τῆσδ' ἐγγὺς ἕστατε στέγης,
ἆρ' ἐν δόμοισιν ἡ τὰ δεῖν' εἰργασμένη
Μήδεια τοῖσιδ', ἢ μεθέστηκεν φυγῇ;
δεῖ γάρ νυν ἤτοι γῆς σφε κρυφθῆναι κάτω,
ἢ πτηνὸν ἆραι σῶμ' ἐς αἰθέρος βάθος,
εἰ μὴ τυράννων δώμασιν δώσει δίκην.
πέποιθ', ἀποκτείνασα κοιράνους χθονὸς,
ἀθῶος αὐτὴ τῶνδε φεύξεσθαι δόμων;
ἀλλ' οὐ γὰρ αὐτῆς φροντίδ', ὡς τέκνων, ἔχω·
κείνην μὲν, οὓς ἔδρασεν, ἕρξουσιν κακῶς·
ἐμῶν δὲ παίδων ἦλθον ἐκσώσων βίον,

1285. ἀκτῆς: Schol. Soph. Aj. 414. ἀκτὴ, ὁ κρημνώδης τόπος ἐν θαλάσσῃ· ἠιγιαλὸς δὲ, ὁ ἐπίπεδος καὶ ὁμαλός.

1287. τί δή ποτ' οὖν γ. ἂν ἔτι δ.; *what calamity then is yet to ensue?* meaning that as Ino perished, so the crime of Medea would probably be expiated by a similar fate.

1292. τοῖσιν Ald. Lasc. τοῖσδέ γ' A. B. D. Fl. P. *Porson.* τοισίδ' Elmsl., as we write τοιόνδε not τοῖονδε: so Homf. Æsch. Prom. 242.

1293. δεῖ γάρ νιν commonly. The correction is due to Barnes. *Porson.* The tragedians frequently join the particles μέν νυν: but I do not find γάρ νυν. Read, δεῖ γάρ νιν ἤτοι γῆς κρυφθῆναι κάτω. Herod. i. 11. ἀλλ' ἦτοι καιόν γε τὸν ταῦτα βουλεύσαντα εἶ ἐκόλλυσθαι. Eur. Ion. 431. ἦτοι κλαῦσά γ' ἢ ὑπερμαντεύεται." Elmsl. The same critic also in Bacch. 32. has edited τοιγάρ νιν αὐτὰς ἐκ δόμων ᾠστρησ' ἐγὼ Μανίαις: as in Æsch. Suppl. *Eurip. Med.* 315. τοιγάρ νιν ἐκ γῆς ἤλασεν μακρῷ δρόμῳ.

1294. ἐς αἰθ. β. Gray's Progress of Poetry: Thro' the azure *deep of air.* Cf. Eur. Hipp. 1285. πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις Δέμας αἰσχυνθείς; Ἢ πτηνὸς ἄνω μεταβὰς βίοτον, Πήματος ἔξω πόδα τοῦδ' ἀνέχεις; Hec. 1083. Æn. xii. 892. opta ardua pennis Astra sequi, clausumque cavâ te condere terrâ.

1295. εἰ μὴ—δώσει δ., for μέλλει διδόναι: see Matth. Gr. Gr. §. 498.

1297. Elmsl. writes ἀθῷος: also ἕρξουσιν 1299.

1299. The adv. κακῶς belongs to both verbs: therefore Schæfer would erase the intermediate commas. "Soph. Phil. 958. κἄμ', οὓς ἐθήρων πρόσθε, θηράσουσι νῦν. Eur. Ion. 648. καλῶς ἔλεξας, εἴπερ, οὓς ἐγὼ φιλῶ, Ἐν τοῖσι σοῖσιν εὐτυχήσουσιν δόμοις." Elmsl.

1300. ἐκσῶσαι Ald. ἐκσώσων Lasc. and most Mss. Both correctly. *Porson.*

μή μοι τι δράσωσ' οἱ προσήκοντες γένει,
μητρῷον ἐκπράσσοντες ἀνόσιον φόνον.
Χο. ὦ τλῆμον, οὐκ οἶσθ' οἷ κακῶν ἐλήλυθας,
Ἰᾶσον· οὐ γὰρ τούσδ' ἂν ἐφθέγξω λόγους.
Ια. τί δ' ἐστίν; ἤπου κἄμ' ἀποκτεῖναι θέλει;
Χο. παῖδες τεθνᾶσι χειρὶ μητρῴᾳ σέθεν.
Ια. οἴμοι, τί λέξεις; ὥς μ' ἀπώλεσας, γύναι.
Χο. ὡς οὐκέτ' ὄντων σῶν τέκνων, φρόντιζε δή.
Ια. ποῦ γάρ νιν ἔκτεινʼ, ἐντός, ἢ ξωθεν δόμων;
Χο. πύλας ἀνοίξας, σῶν τέκνων ὄψει φόνον.
Ια. χαλᾶτε κλῆδας ὡς τάχιστα, πρόσπολοι·
ἐκλύεθ' ἁρμούς, ὡς ἴδω διπλοῦν κακὸν,
τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ.

Soph. Œd. C. 12. *μανθάνειν γὰρ ἥκομεν Ξένοι πρὸς ἀστῶν.* But Elmsl. remarks, that *ἰέναι, ἐλθεῖν, ἥκειν* and similar verbs are far more frequently construed with a part. than the infin.

1301. *μή μοι τι δρ.*: to connect *μοι* with *δράσωσι* would be a solecism; because *δράω* requires two accus.: (Hec. 264.) we must therefore refer it to *προσήκοντες*, and understand *αὐτοὺς*, (thus: *μὴ οἱ προσήκοντές μοι γένει δράσωσί τι αὐτοὺς*) or adopt Elmsley's conjecture, *μή νιν τι δρ.* In v. 285. *μή μοι τι δράσῃς παῖδ' ἀνήκ. κακὸν*, *δράω* has its proper construction, and *μοι* belongs to *παῖδα*.

1303. *οἳ κακῶν, quid malorum*: Soph. Œd. T. 367. *οὐδ' ὁρᾷν ἵν' εἶ κακοῦ.* Eur. Hel. 747. *ἄγγελον ἐλθὼν τοῖς λελειμμένοις φίλοις Τάδ', ὡς ἔχονθ' εὕρηκας, οἷ τ' ἐμὲν τύχης.* Cf. 55.

1305. On *ἤπου*, see the note v. 693.

1306. That which Musgr. prefers, *παιδες σέθεν τεθνᾶσι μητρῴᾳ χερί*, is not a various reading, but the order of the words explained by the Schol. *Porson.*

1307. *τί λέξεις*; see Hec. 509. 704. 1106.

1308. "Soph. Aj. 904. *ὡς ὧδε τοῦδ' ἔχοντος, αἰάζειν πάρα.*" Elmsl.

1309. *ποῦ γάρ νιν ἔκτ., yet where did she kill them?* cf. 687. 693.

1311. Hipp. 808. *Χαλᾶτε κλεῖθρα [κλῆθρα,] πρόσπολοι, πυλωμάτων· Ἐκλύεθ' ἁρμοὺς, ὡς ἴδω πικρὰν θέαν Γυναικὸς, ἥ με κατθανοῦσ' ἀπώλεσεν.*

1312. *ἐκλῦεθ'*: *the first syllable of λύω is doubtful in Homer, but long in Attic poets.*

1313. *τήνδε* L. *τίσωμαι δίκην* Lasc. Ald. *τίσομαι φόνῳ* A. B. D. Fl., which Brunck has edited. The collator of the Ms. C. has noticed two readings *φόνῳ* and *φόνον*, of which even the latter is not to be slighted. *Porson.* Elmsl. has edited *τὴν δὲ τίσωμαι δίκην*, and above 263. *πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν*: comparing Heracl. 852. *κἀποτίσασθαι δίκην Ἐχθρούς*: 881. *παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε, Ἐχθροὺς λαβόντα μὴ ἀποτίσασθαι δίκην.* He farther observes that the particles *μὲν* and *δὲ* shew that the words *διπλοῦν κακὸν* are not to be referred to the children of Medea alone, and therefore that the expression *τὴν δὲ τίσωμαι δίκην* is equivalent to *τὴν δὲ τὴν ἀποκτείνασαν, ἣν τίσομαι δίκην*: cf. 1315.

Μη. τί τάσδε κινεῖς κἀναμοχλεύεις πύλας,

1314. Μη. τί τούσδε κινεῖς κἀναμοχλεύεις λόγους,

1314. Thus all edd. and Mss.: at east those whose variations have been oticed; and thus indeed I think that Eurip. wrote, but not originally. For he author of the *Christus Patiens* 20. cites, Καὶ *τούσδε κινεῖς κἀναμοχλεύεις λόγους*, and again 436. *Τί τούσδε κινεῖς κἀναμοχλεύεις λόγους*; And although I would not assert it to e a moral impossibility, that such a writer should have been capable of istorting the common reading into uch a metaphor, I consider it more robable, that Eurip. first wrote *λόγους*, and afterwards wished to qualify o harsh a phrase. Nor are other rguments wanting, to prove that this urmise approaches the truth. In Heliodorus Æthiop. i. p. 15. Cnemon, eing questioned in a troublesome manner by Theagenes and Charicles especting his circumstances, exclaims, *Τί ταῦτα κινεῖς κἀναμοχλεύεις; τοῦτο ἢ τὸ τῶν τραγῳδῶν*· a passage which Coen on Gregorius p. 89. has intimated to be borrowed from Eurip., but as not had the least suspicion of a arious reading. Yet it must be acknowledged to be a very surprising ircumstance, if two writers of such a different cast as Heliodorus and the Pseudo-Gregorius could apply the ame words of a tragic writer in the ame figurative manner. I believe herefore that Heliodorus found in his opy of the Medea either *τούσδε λόγους* or *ταῦτα ἔπη*. For these words re often interchanged, as, to go no rther, below 1401. *λόγος* Lasc. Ald. here Musgr. from A. B. D. has edited *πος*: (*δ' ἔπος* A.) It is well known, hat Aristophanes in the Clouds, while atirizing Socrates, inveighs no less itterly against Eurip. Phidippides herefore having sung about incestuous ntercourse from the Æolus of Eurip., nd, on being accused by his father, reparing to defend himself, is thus dvised by the Chorus 1399. Σὺν ἔρ-

γον, ὃ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά, Πειθώ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια. The word *ἐπῶν* which had been previously omitted was restored by Kuster from Mss., with which most others coincide; some give *λόγων*, at least two, which I have myself examined. Hence I think that Eurip. first wrote what I have placed in the margin; and afterwards, being exposed on the stage by Aristophanes on account of the harshness of the metaphor, substituted the received reading; as above 390. That comic writer has ridiculed other passages of Eurip. in that play, besides those which critics have noticed. This I suspect to be the case in v. 319. but no one, I suppose, will entertain a doubt that 1470. is an entire verse of Eurip. Ναὶ *ναὶ καταιδέσθητι πατρῷον Δία*. It will not be altogether out of place, briefly to explain this passage. Other nations, it is to be observed, were in the habit of worshipping a *Ζεὺς πατρῷος*, which being an epithet most appropriate to the parent of gods and men, you would naturally wonder, that the pious Athenians should have distinguished Jupiter by various other titles, and yet have omitted this. The tragic writers therefore being anxious to supply this omission often introduced *Δία πατρῷον*, as Æschylus and Soph., cited by Alberti on Hesych. v. *Πατρῷον*. For that the Schol. on Aristoph. is mistaken in representing that Jupiter was worshipped under this name by the Athenians, is evident from the words of Plato in the Euthydemus quoted by Spanheim. Yet Plato elsewhere makes mention of a *Ζεὺς πατρῷος*, but however in fictitious laws, which he proposed for his fictitious state: (Legg. ix. p. 881. D. HSt. fin.) Eur. Electr. 675. Ὦ *Ζεῦ πατρῷε καὶ τροπαῖ' ἐχθρῶν ἐμῶν. Porson.* Compare the use of the verb *κινέω* in the following passages: Eur.

νεκροὺς ἐρευνῶν, κἀμὲ τὴν εἰργασμένην; 1315
παῦσαι πόνου τοῦδ'· εἰ δ' ἐμοῦ χρείαν ἔχεις,
λέγ' εἴ τι βούλει· χειρὶ δ' οὐ ψαύσεις ποτέ·
τοιόνδ' ὄχημα πατρὸς Ἥλιος πατὴρ
δίδωσιν ἡμῖν, ἕρυμα πολεμίας χερός.
Ια. ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι 1320
θεοῖς τε κἀμοὶ, παντί τ' ἀνθρώπων γένει,
ἥτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος
ἔτλης τεκοῦσα, κἄμ' ἄπαιδ' ἀπώλεσας.
καὶ ταῦτα δράσασ', ἥλιόν τε προσβλέπεις,
καὶ γαῖαν, ἔργον τλᾶσα δυσσεβέστατον. 1325

El. 302. ἐπεὶ δὲ κινεῖς μῦθον, ἱκετεύω, ξένε. Soph. Œd. T. 354. οὕτως ἀναιδῶς ἐξεκίνησας τόδε Τὸ ῥῆμα;

1316. "Eur. Suppl. 566. ΚΗ. Βούλει ξυνάψω μῦθον ἐν βραχεῖ σέθεν; ΘΗ. Λέγ' εἴτι βούλει· καὶ γὰρ οὐ σιγηλὸς εἶ. Soph. Trach. 421. Λέγ' εἴτι χρῄζεις· καὶ γὰρ οὐ σιγηλὸς εἶ. In these examples εἴτι is equivalent to ὅτι." Elmsl.

1318. ὄχημα. Schol. ἐπὶ ὕψους γὰρ περιφαίνεται ἡ Μήδεια, ὀχουμένη δρακοντείοις ἅρμασι, καὶ βασταζουσα τοὺς παῖδας. Hor. Epod. iii. 13. Hoc delibutis ulta donis pellicem Serpente fugit alite. Seneca Med. 1022. Sic fugere soleo: patuit in cœlum via; Squamosa gemini colla serpentis jugo Summissa præbent: recipe jam natos, parens, Ego inter auras aliti curru vehar.

1319. ἕρυμα π. χ.: "*præsidium contra manum hostilem*, ut θανάτων πύργος Soph. Œd. T. 1202." Scholef.

1320. ὦ μῖσος. "Substantives of different classes are often interchanged: substantives especially which express a general idea of kind, are put for the definite person or thing to which that idea, as in one single case, refers: *abstractum pro concreto*. Il. Ξ. 201. 302. Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν, for γεννήτορα. Æsch. Choëph. 1025. μητέρα, θεῶν στύγος, *object of the hatred*. Eur. Ph. 1506. ἀγεμόνευμα νεκροῖσι πολύστονον, for ἡγεμών: Tro. 420. νύμφευμα for νύμφη. Soph. Aj. 381. στρατοῦ ἄλημα for ἀλήτης." Matth. Gr. Gr. §. 429. Eur. Heracl. 52. ὦ μῖσος, εἴθ' ὅλοιο, χὠ πέμψας ἀνήρ: 941. ὦ μῖσος, ἥκεις; εἶλέ σ' ἡ δίκη χρόνῳ. Soph. Phil. 981. ὦ μῖσος, οἷα κἀξανευρίσκεις λέγειν: El. 289. ὦ δύσθεον μίσημα. Eur. Hipp. 408. γυνή τε πρὸς τοῖσδ' οὖσ' ἐγίγνωσκον καλῶς Μίσημα πᾶσιν: Orest. 475. ὁ μητροφόντης ὅδε—στύγημ' ἐμόν. Thus *scelus* for *scelestus*: Ter. Andr. iii. 5, 1. Ubi illic est *scelus*, qui me perdidit? Plaut. Bacch. v. 2, 57. Abin' a me, *scelus*? i. e. *scelesta*.

μέγ. ἐχθ. "Sometimes the superlative is accompanied by an adv. or adj. in the superl., for the positive. Soph. Œd. C. 743. πλεῖστον ἀνθρώπων κάκιστος, for πολὺ κάκιστος: Phil. 631. τῆς πλείστον ἐχθίστης ἐμοὶ ἐχίδνης. Eur. Alc. 802. τὴν πλεῖστον ἡδίστην θεῶν Κύπριν. Thus also μάλιστα ἔχθιστος, Il. B. 220. μάλιστα ἐμφερέστατα, Herod. ii. 76. Comp. i. 171. μάλιστα δεινότατος, Thuc. vii. 42." Matth. Gr. Gr. §. 461. See Hec. 618.

1323. κἄμ' ἀπ. "Supply ποιήσασα or θεῖσα: Hec. 933. ἐπεί με γῆς ἐκ πατρῴας ἀπώλεσεν." Elmsl.

1325. ἔργον δρῶσα Lasc. which does not agree in tense. *Porson*. Another objection is, that δράσασ' precedes. Cf. 792. Alc. 626. ἔργον τλᾶσα γενναῖον τόδε.

ὦ παῖδες, ὦ παῖδες, ἔστ' ἄστυ τι ἢ δόμος ἡμῖν,
ὅστις ἀπαλλαγεὶς ἐμῆς κακοτυχίας
ὀνήσεται; ἢ ναὸς ἁγνὸν ἕδος θεῶν;
ποῖον τόδε κρύψασαι πόδα δύστηνον ἐν πέτραις ἔχετε;
ἐλθοῦσα γὰρ ἐλθοῦσ' ἐμὸν ἐκφεύξομαι κακόν.
ἔρρει δὲ θυμὸς τῶνδε μηχανημάτων.
ἀλλ' ἐκ δόμων τῶνδ' ἐκπερᾶσαι πειράσατε.
ἔρρει δὲ θυμὸς τῶνδε μηχανημάτων.
ἀλλ' ἐκ δόμων τῶνδ' ἐκπερᾶσαι πειράσατε.
μὴ τὴν ἐμὴν ἄτλητον ἐπιτείνητε φρένα
ἤδη πεπονθυῖαν πολλὰ δεινὰ δεινοῖς

ὃς οὔτε λέκτρων νεογάμων ὀνήσομαι, 1345
οὐ παῖδας, οὓς ἔφυσα κἀξεθρεψάμην,
ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα.
Μη. μακράν γ' ἂν ἐξέτεινα τοῖσδ' ἐναντία
λόγοισιν, εἰ μὴ Ζεὺς πατὴρ ἠπίστατο
οἵ' ἐξ ἐμοῦ πέπονθας, οἷά τ' εἰργάσω. 1350
σὺ δ' οὐκ ἔμελλες, τἄμ' ἀτιμάσας λέχη,
τερπνὸν διάξειν βίοτον, ἐγγελῶν ἐμοί,
οὔθ' ἡ τύραννος, οὔθ' ὁ σοὶ προσθεὶς γάμους
Κρέων ἀνατεὶ τῆσδέ μ' ἐκβαλεῖν χθονός.

αἲ, αἲ, as οἰμάζω from οἴμοι, ὤζω from ὤ, φεύζω from φεῦ, ἰΰζω from ἰοῦ.

1346. *οὐ παῖδας*: *οὔτε* and *μήτε* are often followed by *οὐ* and *μή*: Eur. Or. 41. Ὧν οὔτε σῖτα διὰ δέρης ἐδέξατο, Οὐ λούτρ' ἔδωκε χρωτί: 1086. Μήθ' αἷμα μοι δέξαιτο κάρπιμον πέδον, Μὴ λαμπρὸς αἰθήρ. But the same idiom, Elmsley (Ed. Rev. xvii. p. 233.) remarks, does not hold with *οὐδὲ* and *μηδέ*.

οὓς ἔφ. κἀξ. Soph. Œd. T. 827. ὃς ἐξέθρεψε κἀξέφυσέ με: Eur. Hipp. 624. ὁ σπείρας τε κἀκθρέψας πατήρ: Electr. 975. πῶς γὰρ κτάνω νιν, ἥ μ' ἔθρεψε κἄτεκεν;

1348. *ἦ μακρὰν ἐξέτεινα* Lasc. *ἦ μάκρ' ἂν* Ald. *μακρὰν ἂν* Musgr. [and Elmsl.] from B. D. Fl. *μακρὰν δ' ἂν* A. whence Brunck correctly, *μακράν γ' ἂν ἐξέτεινα*. *Porson*. Soph. Aj. 1040. Μὴ τεῖνε μακράν. Æsch. Ag. 889. Μακρὰν γὰρ ἐξέτεινας: "Understand *ῥῆσιν*: 1267. *μακρὰν ἔτεινας*: the ellipse is supplied by Plato de Rep. X. p. 605. D. *μακρὰν ῥῆσιν ἀποτείνοντας ἐν τοῖς ὀδυρμοῖς*. Herod. vii. 51. *ἀναγκαίως γὰρ ἔχει περὶ πολλῶν πρηγμάτων πλεῦνα λόγον ἐκτεῖναι.*" Blomf. Gloss.: Soph. Trach. 681. *ὡς δ' εἰδῇς ἅπαν,* Ἥι τοῦτ' ἐπράχθη, *μείζον' ἐκτενῶ λόγον.*

1351. *σὺ δ' οὐκ ἔμελλες*: "*You were mistaken, when you expected* &c. Eur. Heracl. 286. *ἐνθένδε δ' οὐκ ἔμελλες, αἰσχύνας ἐμὲ, ἄξειν βίᾳ τούσδ'*. Cf. Soph. Phil. 1081." Elmsl.

1353. Elmsl. pronounces *οὔτε* and *μήτε* after *οὐ* and *μὴ* to be solecisms: he therefore edits *οὐδ' ἡ τύραννος, οὐδ' ὁ σοὶ πρ. γ.*

προσθεὶς, the Flor. Ms. in Valck. Phœn. 583. (*ὦ κακὰ μνηστεύματα,* Ἄδραστε, *προσθεὶς διὰ μιᾶς νύμφης γάμον* Ἀπωλόμεσθα.) Lasc. *Porson*.

1354. *ἀνατεί*. Elmsl. has edited *ἀνατῖ*, in conformity with the principle thus developed by Blomf. Gloss. Æsch. Pr. 216. respecting adverbs of this form: "Adverbs are formed not from the gen., but the dat. case of nouns. Most of these, being derived from the dat. plur., terminated in *ως* (*οις*); some, from the dat. sing., in *ει* or *ι*. Those from nouns ending in *η* or *α*, the ancients wrote with *ει*, the old dat. before the letters *ω* or *η* were in use. Thus from *βοὲ*, gen. *βοῆς*, dat. *βοεῖ*, was derived *αὐτοβοεί*. But the dat. of nouns in *ος* were originally formed thus: *οἶκος*, dat. *οἴκοι*: *στρατὸς*, dat. *στρατοῖ*: and therefore all adverbs from words of this form, anciently ended in *οι*: as is evident from *οἴκοι*, *πεδοῖ*, *ἁρμοῖ*, *ἐνδοῖ*, which retain the old termination. But afterwards, to distinguish them from the nom. plur., *ο* was dropped, and they were written with *ι* alone. This being admitted, we must write *αὐτοβοεῖ*, but those of the other class with *ι*: as *ἀμαχὶ*, *ἀναὶ* (from *ἄνατος*), *ἀστενακτὶ*, *ἀστακτὶ*, *πανδημὶ*, *πανομὶλ*, *ἀνομωκτὶ* &c. Transcribers not unfrequently vitiated the old form, from ignorance that the final

πρὸς ταῦτα καὶ λέαιναν, εἰ βούλει, κάλει, 1355
καὶ Σκύλλαν, ἣ Τυρσηνὸν ὤκησε σπέος·
τῆς σῆς γὰρ, ὡς χρὴ, καρδίας ἀνθηψάμην.
Ια. καὐτή γε λυπεῖ, καὶ κακῶν κοινωνὸς εἶ.
Μη. σάφ' ἴσθι· λύει δ' ἄλγος, ἢν σὺ μὴ 'γγελᾷς.
Ια. ὦ τέκνα, μητρὸς ὡς κακῆς ἐκύρσατε. 1360
Μη. ὦ παῖδες, ὡς ὤλεσθε πατρῴᾳ νόσῳ.
Ια. οὐ τοίνυν ἡμὴ δεξιά σφ' ἀπώλεσεν.
Μη. ἀλλ' ὕβρις, οἵ τε σοὶ νεοδμῆτες γάμοι.

ι was sometimes long and sometimes short: ἀμογητῖ Il. Λ. 636. μεγαλωστῖ Σ. 26. μελεΐστῑ Ω. 409. ἀνιδρωτῖ Il. O. 226. ἀσπουδῖ 476. ἀναιμωτῖ P. 363. ἀκοντητῖ X. 371. μεταστοιχῖ Ψ. 358." Dunbar has however justly remarked, that while these observations are true with respect to adverbs ending in ι, they are not applicable to all in ως, as ἀληθῶς, βαρέως, πάντως, πρεπόντως, διαφερόντως, &c. which are probably derived from the gen. plur., as ὁμοῦ, οὐδαμοῦ, αὐτοῦ, &c. are from the gen. sing. See Class. J. xxv. p. 74.

1355. In Athen. xiii. p. 577. D. where this verse is quoted, κράτει is corruptly read for κάλει. Florens Christianus on Aristoph. Lys. 231. did not remember this verse. *Porson.* "Cf. Heracl. 978. πρὸς ταῦτα, τὴν θράσειαν, ὅστις ἂν θέλῃ, Καὶ τὴν φρονοῦσαν μεῖζον ἢ γυναῖκα χρή, Λέξει· τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράξεται." Elmsl.

1356. ὤκησεν πέδον Lasc. Ald. and, I believe, all Mss. But in A. σπήλαιον is written over as a gloss, which indicates a various reading, σπέος. Musgr. prefers πόρον. I have followed Brunck in adopting σπέος. *Porson.* Elmsl. has edited πέτραν. Cf. Æsch. Ag. 1204. quoted on v. 1340.

1359. σάφ' ἴσθι, i. e. ἐμὲ λυπεῖσθαι καὶ κακῶν κοινωνὸν εἶναι.

λύει. Critics interpret λύει by λυσιτελεῖ, nor do I greatly object. [Cf. 666.] Yet it may also signify *minuit, levat*, meum dolorem, si tu non irrides. A. μὴ γελᾷς, which Brunck has edited and Musgr. approves: μὴ 'γελᾷς ed. Musgr. *Porson.*

1361. νόσῳ, Schol. κακίᾳ: cf. 471.

1362. Elmsl. seems inclined to write this line thus: οὗτοι νυν ἡμὴ δ.: comparing Eur. Alc. 721. Οὗτοι πρὸς ἡμῶν γ' ὥλετ'· οὐκ ἐρεῖς τόδε.

1363. The Ms. A. omits σοί. Brunck conjectures, ἀλλ' ὕβρις ἡ σὴ, χοἱ ν., elegantly, but without necessity. ["Cf. Soph. Œd. T. 417. καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς Ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά: Œd. C. 1399. Οἵμοι κελεύθου, τῆς τ' ἐμῆς δυσπραξίας. Hipp. 1042. Εἰ γὰρ σὺ μὲν (ἐμὸς) παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ." Elmsl.] Again νεοδμῆτες Ald. νεόδμητοι Lasc. Both are right, but the former may with greater facility be changed into the latter, than the latter into the former. The Attics say without distinction, ἀμβλὰψ, ἀμβλωπὸς, γοργὰψ, γοργωπὸς, φλογὰψ, φλογωπὸς, ἀδμὴς, ἄδμητος, ἀζυξ, ἄζυγος, νεοζυξ, νεόζυγος, (also νεοζυγὴς) εὔκρας, εὔκρατος, &c. ["More correctly εὐκρὰς, as μελικρὰς, μελίκρατος, χαλκοκρὰς, χαλκόκρατος, ἁλικρὰς, ἁλίκρατος, νεοκρὰς, νεόκρατος. On the contrary ἄζυξ, νεόζυξ." Schæf.] There is therefore no doubt, but that in Herc. Fur. 935. ought to be read, βίζας τ' ἐν δσσοις αἱματῶπας ἐκβαλών. Melanippides in Stobæus xciv. p. 381. ed. Grot. Ὦ τέκνον, ἀνθρώποισιν ἔστιν οἷς βίος Ὁ μικρὸς εὔκρατος ἐγένετο δ' ὄγκος κακόν. Read, Ὁ μικρὸς εὔκρας ἐγένεθ'· οἷς δ' ὄγκος κακόν. *Porson.*

Ια. λέχους σφέ γ' ἠξίωσας οὕνεκα κτανεῖν;
Μη. σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς; 1365
Ια. ἥτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακά.
Μη. οἵδ' οὐκέτ' εἰσί· τοῦτο γάρ σε δήξεται.
Ια. οἵδ' εἰσὶν, οἵμοι, σῷ κάρᾳ μιάστορες.
Μη. ἴσασιν, ὅστις ἦρξε πημονῆς, θεοί.
Ια. ἴσασι δῆτα σήν γ' ἀπόπτυστον φρένα. 1370
Μη. στυγεῖ· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.
Ια. καὶ μὴν ἐγὼ σήν· ῥᾴδιοι δ' ἀπαλλαγαί.
Μη. πῶς οὖν; τί δράσω; κάρτα γὰρ κἀγὼ θέλω.
Ια. θάψαι νεκρούς μοι τούσδε, καὶ κλαῦσαι πάρες.
Μη. οὐ δῆτ', ἐπεί σφας τῇδ' ἐγὼ θάψω χερί, 1375
φέρουσ' ἐς Ἥρας τέμενος ἀκραίας θεοῦ,
ὡς μή τις αὐτοὺς πολεμίων καθυβρίσῃ,
τύμβους ἀνασπῶν· γῇ δὲ τῇδε Σισύφου
σεμνὴν ἑορτὴν καὶ τέλη προσάψομεν
τολοιπὸν, ἀντὶ τοῦδε δυσσεβοῦς φόνου. 1380
αὐτὴ δὲ γαῖαν εἶμι τὴν Ἐρεχθέως,
Αἰγεῖ ξυνοικήσουσα τῷ Πανδίονος.
σὺ δ', ὥσπερ εἰκὸς, κατθανεῖ κακὸς κακῶς,
Ἀργοῦς κάρα σὸν λειψάνῳ πεπληγμένος,

1364. *σφε κἠξίωσας* Ald. [thus Elmsl.] *σφέ γ' ἠξίωσας* A. D. L. *Porson.* Elmsl. asserts that *γε can have no place in an interrogative sentence,* except for the sake of emphasis: as Iph. A. 513. *Πῶς; τίς δ' ἀναγκάσει σε τήν γε σὴν κτανεῖν;* Of *καὶ* used interrogatively he adduces the following instances: Soph. Ant. 726. *Οἱ τηλικοίδε καὶ διδαξόμεσθα δὴ Φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν;* 770. *ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι δοκεῖς;* Eur. Or. 1331. *Ἦ τοῦδ' ἔκατι καὶ βοὴ κατὰ στέγας;*

1368. *οἵμοι.* Bothe has edited *οἶμαι,* which seems preferable: *methinks, they are avenging furies to thee.*

μιάστορες, i. q. *ἀλάστορες,* 1055. 1256. 1330. Soph. El. 603. *ὃν πολλὰ δή μοι σοὶ τρέφειν μιάστορα Ἐπῃτιάσω.*

1375. *οὐ δῆτα, non ita,* Virg. Æn. ii. 583. *ἐπεὶ σφᾶς* Elmsl.

1376. *ἀκραίας,* from *ἄκρα, promontorium,* as the following passage shews, quoted by Elmsl. from Livy xxxii. 23. Promontorium est adversus Sicyonem, Junonis quam vocant Acræam, in altum excurrens: trajectus inde Corinthum, septem millia ferme passuum.

1379. *τέλη προσάψομαι* Lasc. Ald. *τέλη προσάψομεν* A. B. D. *τέλη μυστηρίων* Flor. ex Hippol. 25. apud Valck. *ibid. τέλος προσάξομεν* Etym. M. p. 750. 43. *τέλος προσάψομαι* Schol. Venet. et Leid. ad Iliad. K. 56.

πικρὰς τελευτὰς τῶν ἐμῶν ἰδὼν γάμων.
Ια. ἀλλά σ' Ἐρινὺς ὀλέσειε τέκνων,
φονία τε Δίκη.
Μη. τίς δὲ κλύει σου θεὸς ἢ δαίμων,
τοῦ ψευδόρκου καὶ ξεναπάτα;
Ια. φεῦ φεῦ μυσαρὰ καὶ παιδολέτωρ.
Μη. στεῖχε πρὸς οἴκους, καὶ θάπτ' ἄλοχον.
Ια. στείχω, δισσῶν γ' ἄμορος τέκνων.
Μη. οὔπω θρηνεῖς· μένε καὶ γήρασκ'.
Ια. ὦ τέκνα φίλτατα. Μη. μητρί γε, σοὶ δ' οὔ.
Ια. κἄπειτ' ἔκτας; Μη. σέ γε πημαίνουσ'.
Ια. αἲ αἲ φιλίου χρήζω στόματος

1385. Cf. Eur. Bacch. 357. πικρὰν χεύσιν ἐν Θήβαις ἰδών. Æsch. Ag. ἐπέκρανεν δὲ γάμου πικρὰς τελευ-

1387. φ. τε Δίκη: Δίκη is thus ed in Æsch. Ag. 1407. Μὰ τὴν ιον τῆς ἐμῆς παιδὸς Δίκην, Ἄτην, ὧν θ', αἵσι τόνδ' ἔσφαξ' ἐγώ. Blomf. is. Æsch. Prom. 53. contends that ὸς and the verb ἑλιτόω should be ten with the single ν, as the more ent form.

1390. Æsch. S. c. Th. 723. παιδο- ρ ἔρις ἅδ' ὀτρύνει.

1392. Thus Lasc. Ald. Brunck has neously rejected the particle on the ority of the *membranæ*. *Porson.* particle γε here signifies *moreover*, as Elmsl. remarks, is used with liar propriety, when any thing is d in exaggeration of the observa- of the previous speaker: thus 876. ΑΛ. Ἐπὶ τοῖσδε παῖδας χει- ξ ἐμῆς δέχου. ΑΔ. Δέχομαι, φίλον ὄρον ἐκ φίλης χερός. Hec. 421. . δοῦλη θανοῦμαι, πατρὸς οὐσ' ὑφρον. ΕΚ. ἡμεῖς δὲ πεντήκοντά μοροι τέκνων.

1393. γῆρας edd. Mss. contrary to metre: [see Hec. p. xxiv.] Heath posed to remove the conjunction; a parœmiac would not be introduced with propriety, when the characters speak in alternate verses. Brunck at first edited, οὔπω θρήνει, which is a solecism: [it should be μήπω: cf. 726. 818.] then γῆρας σε μένει, as if that hiatus could be tolerated. I have added a letter. Something to this effect must be understood, καὶ τότε θρηνήσεις. *Porson.*

1395. πημαίνουσα σέ. Ald. in violation of the metre. But σέ γε πημαίνουσ' all the Par. Mss. Fl. Lasc. *Porson.*

1396. αἲ αἲ Lasc. with edd. generally: ἆμοι for αἲ αἲ the *membranæ*. With the words that follow, Brunck was so strangely offended, as even to repent of his modesty in suffering such a corrupt passage to remain in his text. He therefore proposes two emendations: φίλια χρήζω σώματα, or φίλια στόματα χρήζω· preferring however the former. The author of the X. Π. 460. seems to have had the received reading in view: Νῦν γὰρ στόματος φιλίου χρήζω σέθεν Φοινῆς ἀκοῦσαι. But whether he read so, or not, no change is to be made. That eminent critic was led into error, by the construction, which is this: χρήζω φιλίου στόματος, ὥστε προσπτύξασθαι. Hippol. 1391. ἀμφιτόμου λόγχας ἔραμαι

παίδων ὁ τάλας προσπτύξασθαι.
Μη. νῦν σφε προσαυδᾷς, νῦν ἀσπάζει,
τότ' ἀπωσάμενος. Ια. δός μοι, πρὸς θεῶν,
μαλακοῦ χρωτὸς ψαῦσαι τέκνων.
Μη. οὐκ ἔστι· μάτην ἔπος ἔρριπται.
Ια. Ζεῦ, τάδ' ἀκούεις, ὡς ἀπελαυνόμεθ',
οἷά τε πάσχομεν ἐκ τῆς μυσαρᾶς
καὶ παιδοφόνου τῆσδε λεαίνης;
ἀλλ' ὁπόσον γοῦν πάρα καὶ δύναμαι,
τάδε καὶ θρηνῶ κἀπιθοάζω,
μαρτυρόμενος δαίμονας, ὥς μοι
τέκν' ἀποκτείνασ', ἀποκωλύεις
ψαῦσαί τε χεροῖν, θάψαι τε νεκρούς,
οὓς μή ποτ' ἐγὼ φύσας ὤφελον
ἐκ σοῦ φθιμένους ἐπιδέσθαι.

Διαμοιρᾶσαι. Herod. v. 38. ἔδεε γὰρ δὴ συμμαχίης τινός οἱ μεγάλης ἐξευρεθῆναι. *Porson.*

1399. τότε, *formerly:* cf. 1326. Eur. El. 1203. φρονεῖς γὰρ ὅσια νῦν, τότ' οὐ φρονοῦσά γ' εὖ.

1401. "Hipp. 213. οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει Μανίας ἔποχον βίπτουσα λόγον; 232. τί τόδ' αὖ παράφρων ἔβριψας ἔπος; Hec. 334. ὦ θυγάτερ, οὐμοὶ μὲν λόγοι πρὸς αἰθέρα Φροῦδοι, μάτην ῥιφέντες ἀμφὶ σοῦ φόνου." Elmsl.

1402. ἀπελαυνόμεσθ' Lasc. Ald. a slight error, which Bentley removed: [Phal. p. 156.] *Porson.*

1405. Elmsl. has edited, ἀλλ' ὁπόσον γ' οὖν, i. e. ἀλλ' οὖν ὁπ. γε, as Soph. Ant. 84. ἀλλ' οὖν προμηνύσῃς γε τοῦτο μηδενὶ Τοὔργον. In order to render the rhythm less dactylic, we might read, Ἀλλ' οἷν γ' ὁπόσον: see Hec. p. xxiv.

1406. κἀπιθοάζω. Æsch. Cho. 842. Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξωμαι Τάδ' ἐπευχομένη, κἀπιθοάζουσ'; "I think that κἀπιθεάζουσ' is the reading required: Thuc. viii. 53. Εὐμολπιδῶν—μαρτυρομένων καὶ ἐπιθειαζόντων μὴ κατάγειν, Schol. ἤγουν θεῖά τινα ἐπιβωμένων. Plato Phædr. 40. ὁ δὲ ἀναγκάζεται διώκειν ἀγανακτῶν καὶ ἐπιθεάζων. The same correction, I suspect, ought to be applied to Eur. Med. 1406. Hesych. Ἐπιθεάζει· θεοὺς ἐπικαλεῖται. Ἐπιθεάσας· κατευξάμενος." Blomf.

1410. 1411. ὤφελον πρὸς σοῦ edd. Mss. ὄφελον Bentley; [Phal. 156.] ἐκ σοῦ Musgr., whom Brunck has followed. But the author of X. Π. 1314. seems to have read πρὸς σοῦ: Ὄν μήποτ' αὐτὴ φύσασ' ὤφελον νέκυν Ταῦν ἰδέσθαι, φθίμενόν σ' ὑπ' ἀνόμων. πρὸς σοῦ φθινομένους L. *Porson.* Elmsley gives a decided preference to the conjecture of Bentley, and retains πρός: see Porson Hec. 762. On v. 1079. it has been observed that in an anapestic dipodia a dactyl rarely follows a spondee or an anapest. The constr. of this passage is paralleled by Eur. Hipp. 901. μή ποτε γήμας Ὤφελον οἰκεῖν μετὰ τῆσδε δόμους.

Χο. πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ,
πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκήτων πόρον εὗρε θεός. 1415
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

1412. Instead of this verse, the following is read in the conclusion of the Alcestis, Andromache, Bacchæ, and Helen, Πολλαὶ μορφαὶ τῶν δαιμονίων. The remaining four lines are the same in each.

ADDENDA.

14. Cf. Phocylides 183. τί γὰρ ἡδύτερον καὶ ἄρειον, Ἢ ὅταν ἀνδρα γυνὴ φρονέῃ φίλα γήραος ἄχρι. Johnson's Rambler N. 45.

28. Cf. Virg. Æn. vi. 469. Illa solo fixos oculos aversa tenebat; Nec magis incepto vultum sermone movetur, Quam si dura silex, aut stet Marpesia cautes.

49. Thus Virg. Æn. ix. 481. *Hunc* ego te, Euryale, adspicio? *Do I behold you thus?* vii. 403. *Talem* inter silvas, inter deserta ferarum, Reginam Allecto stimulis agit undique Bacchi, *in such a manner.*

87. Scholef. defends the reading of this line: οὐ, he observes, has no connection with εἰ, but with the verb στέργει, and thus οὐ στέργει is equivalent to μισεῖ. He compares Soph. Aj. 1131. εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρὼν, i. e. εἰ κωλύεις.

106. νέφος—ἀνάψει: Phœn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει.

116. See Blomf. Gloss. Æsch. S. c. Th. 47.

139. 140. The remainder of Porson's valuable note, being unconnected with the play, it has been thought unnecessary to translate, but it is here subjoined, that the student may consult it at his leisure:—

Quod sane cum non paucis aliis poëtarum fragmentis acciderit, loca quædam indicare operæ pretium fortasse videatur. Nihil enim majus habemus quod agamus, et otio fruimur. Sed priusquam alienos errores insectabor, præstabit fortasse meos corrigere, ne mihi vetus illud occinatur: Τί τἀλλότριον, ἄνθρωπε βασκανώτατε, Κακὸν ὀξυδερκεῖς, τὸ δ' ἴδιον παραβλέπεις; In nota ad Orest. 5. p. 5. col. 1. l. 3. [ed. Lond. 1798.] delenda sunt ea verba, "in eo leviter errans, quod a Καὶ inciperet, cum putaret, opinor, ὡς esse Athenæi, non Archilochi." Recte enim versum ab Ὡς incipit Bentleius. Sed in eadem fabula longe gravius peccatum est ad versus 676. 677. 678. 679. Redigendi enim sunt ad vulgatum ordinem δ' α' β' γ'. In 676. (679.) παρὰ edidi pro πρὸς, non male, ut arbitror; verum lectorem monitum oportebat. Sin forte Clericus aliquis vel Pauwius, vel alius mihi adversarius obtigisset, isque hunc errorem detexisset, quanta, putas, cum verborum lenitate me excepisset? Verum isti homines et ceteræ ejusmodi quisquiliæ requiescant in pace. Neminis enim existimationem in hac nota scribenda lædere constitui, nisi 'Præclarorum hominum ac primorum signiferumque.' Ἐκ τῶν δὲ πρώτων πρῶτον ἄρξομαι λέγειν.

I. Bentleius in immortali ista de Phalaridis epistolis dissertatione hæc verba Epist. li. (xxiv. Lennep.) θνητοὺς γὰρ ὄντας ἀθάνατον ὀργὴν ἔχειν, ὥς φασί τινες, οὐ προσήκει, ex Euripide mutua sumta existimat, cui sane hactenus assentior. Verum, quod non vidit vir summus, non sunt ista ex Euripide imitando expressa, sed sunt ipsa tragici verba, [Imitando expressa sunt ex Euripide, non ipsa tragici verba. Respicitur enim locus ex Philoctete servatus a Stobæo Tit. xx. Ὥσπερ δὲ θνητὸν καὶ τὸ σῶμ' ἡμῶν ἔφυ, Οὕτω προσήκει μηδὲ τὴν ὀργὴν

ἔχειν Ἀθάνατον, ὅστις σωφρονεῖν ἐπίσταται. Erfurdt.] ita legenda: Θνητοὺς γὰρ ὄντας ἀθάνατον ὀργὴν ἔχειν Οὕτοι προσήκει. Duo erant, quæ, ne viri docti hoc perviderent, faciebant. Primum, quod nesciebant ἀθάνατον primam producere, quod apud omnes antiquos et genuinos Græciæ poëtas semper fieri præstabo, alias forsitan Brunckii et aliorum errores castigaturus. Deinde paullo minus grati sunt numeri, quam in plerisque tragicorum senariis, non tamen omnino inusitati. Euripid. Hec. 1230. ἀχθεινὰ μέν μοι τἀλλότρια κρίνειν κακά. Ion. 619. ἐλθὼν δ' ἐς οἶκον ἀλλότριον, ἔπηλυς ὤν. Bacch. 1064. λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον. Simile est, cum tribrachys in quarto loco vocem complet, eumque monosyllabon præcedit. Sophocl. Antig. 263. κοὐδεὶς ἐναργὴς, ἀλλ' ἔφυγε τὸ μὴ εἰδέναι. Citassem et Philoct. 4. Ἀχιλλέως παῖ Νεοπτόλεμε τὸν Μηλιᾶ, et monuissem Νεοπτόλεμε esse Pæonem primum, si quenquam discipulorum meorum crederem tam stupidum esse aut bardum, ut hoc nesciret. Verum ne tironum judicio viderer diffidere, locum istum, ut vides, omisi. Alibi etiam citat iste Pseudo-Phalaris tragicorum iambos, ut Epist. lxxxvii. (cxvi.) Πολλῷ δὲ κρεῖσσόν ἐστι, μὴ δεδοικότα, Παθεῖν τὸ μέλλον δεινὸν, ἢ δεδοικότα· qui videntur Agathonis esse. Epist. cxxii. (v.) ἐπεὶ δὲ ἀναστύξας τὸ πλευρὸν, ἐγύμνωσε Πάσης μὲν ὠμότητος ἀνάπλεων φόνου, Παντὸς δὲ θανάτου δυσποτμώτερον μόρου, τότε δὴ τῆς τέχνης αὐτὸν ἐπαινέσαντες, τῶν τρόπων ἐτιμωρούμεθα. Vides duo senarios. Tantum rescripsi ἀνάπλεων pro ἀνάπλεω et δυσποτμώτερον pro δυσποτμότερον. Hoc posterius adde exemplis a me allatis ad Phœniss. 1367.

II. Kusterus in Suida v. ἐκβιαστὴς, hæc verba edidit: ἄμφω γάρ εἰσιν ἐκβιασταὶ τῆς δίκης, καὶ νύττουσιν ἡμᾶς πρὸς τὸ τῆς δίκης πέρας· ubi καὶ ex penu sua edidit, cum deberet νύττουσί θ' ἡμᾶς edere, si modo vidisset, duo hos esse senarios. Sed melius, opinor, legetur ὄντες pro εἰσι, quomodo exstat in Georgio Piside contra Severum 652. In v. ἱστορημέναι hæc verba citantur: Οὕτω γὰρ ἦσαν ἱστορημέναι μόνον, Ὡς ζωγραφοῦσιν οἱ γραφεῖς τὰς εἰκόνας· quæ desumta sunt ex ejusdem Acroasi tertia de Heraclii Expeditione v. 46. Scriptor Anonymus in Suida v. Στέγει, citatus a Pauwio ad Anacreont. p. 92. Τὸν καυστικὸν δὲ τοῦτον ἥλιον στέγει, Ἰδρῶτι θερμῷ πανταχοῦ βεβρεγμένος. Dorvillius Vann. Crit. p. 360. in Pauwium strenue invehitur, quod duo senarios in his verbis latere non viderit. Respondet Pauwius, ut potest, præf. ad Phrynichum p. ccccxxxiii b. ubi ait, non versus iambicos esse, sed versus iambicos esse posse. Hoc fieri posse, ut duo simul versus imprudenti excidant, non præfracte equidem negarim. Synesius enim Epist. xliii. ait: ἔγνωκε πλεῖν εἰς τὰπὶ Θρᾴκης χωρία, ἐκεῖ διαλλαγησόμενος πρὸς τὴν τύχην· quæ credo Synesii ipsius esse verba, non e comico quopiam desumta. Dum de Synesio loquimur, in loco supra citato ad v. 1. lege ἐπὶ pro εἰς et deinde "Synesius Dion. p. 54." ["Dum de Synesio—p. 54. B." omissa sunt in noviss. edit. Lond. Edidi nunc in illo Synesii loco ἐπὶ τὴν λοιδορίαν pro εἰς τ. λ. secutus edit. Lond. *G. H. S.*] Sed, ut fors ferebat, Dorvillius recte et ordine fecit; duo enim ipsi versus exstant in Georgio supra memorato Piside Acroasi iii. de Exped. Heraclii v. 100.

III. Verissime observat Wyttenbachius in Epist. Crit. [p. 29. *G. H. S.*]. Homericas allusiones viros etiam doctissimos fallere. Quanquam enim apud Suidam v. ἀτέχνοις locus Homeri a sermone communi distinguitur, in Schol. ad Aristophan. Ran. 106. sine ulla citationis nota editum est: ἀμφὶ δὲ δεσμοὶ Τεχνήεντες ἔχυντο. (Od. Θ. 296.) Themist. xv. p. 191. A. Μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε. Sic lege pro παλαιὸν ex Il. I. 523. et sic Priscianus Aldi xviii. p. 229. b. pessime Putsch. p. 1176. 5. Incertus ap. Stob. lxxiv. p. 349. Ἤ τι κασιγνήτοις ἐπιμέμφεται; lege ἐπιμέμφεαι ex Od. Π. 97.

IV. Scholiastes ad Sophocl. Œd. T. 1191. τὸ τῆς τύχης γὰρ ῥεῦμα μεταπίπτει ταχύ. Hic est versus Menandri apud Clericum pag. 34. et Etymologum M. p. 685. 38.

V. Plutarch. t. ii. p. 777. 8. ὡς τὴν Ἀφροδίτην ὁ Ἱππόλυτος ἄπωθεν ἁγνὸς ὢν ἀσπάζεται. Versus est Euripidis Hippol. 102, unde saltem variam lectionem

lucramur, ἄπωθεν pro πρόσωθεν. At hoc, inquies, leve est. Leve sane est, sed hoc ipsum oculos effugit Valckenaerii, ' nostrum melioris utroque.' Nihil contemnendum est, neque in bello, neque in re critica. Idem vir summus Diatrib. p. 125. e Dionis Chrysostomi verbis hos versus Euripidei Philoctetæ extundere conatur: Εἰ δ' οὖν θελήσεις τοῦδε κοινωνεῖν βίου, Ἔστ' ἂν ποθέν σοι παραπέσῃ σωτηρία, Οὐκ ἂν φθονοῖμεν· δυσχερῆ δὲ θεάματα Τάνδον, ξέν', εἰσίν. Quanto melius erat, pro tot versibus, quos non scripsit Euripides, unum, quem scripsit, posuisse! Δύσμορφα μέντοι τάνδον εἰσιδεῖν, ξένε· quem fabulæ isti adscribendum vidit Gatakerus nostras ad M. Antonin. iv. 3. p. 92. e Plutarcho t. ii. p. 521. A. Et tamen Valckenaerius Gatakeri opera diligenter legerat, Plutarchi diligentissime. Sed εἷς ἀνὴρ οὐ πάνθ' ὁρᾷ.

VI. Sagaciter vidit Toupius, locum Plutarchi t. ii. p. 519. A. ad Menandri Γεωργὸν pertinere: εἶτά μοι σκάπτων ἐρεῖ, Ἐφ' οἷς γεγόνασιν αἱ διαλύσεις· ταῦτα γὰρ Πολυπραγμονῶν νῦν ὁ κατάρατος περιπατεῖ. Sed male emendat σκάπτοντι, ut liquet ex alio Plutarchi loco p. 551. E. ὁ δὲ Ἀττικὸς ἐρεῖ τῷ δεσπότῃ σκάπτων, ἐφ' οἷς γεγόνασιν αἱ διαλύσεις.

VII. Fragmenta scenæ istius, ubi Zethus cum Amphione colloquitur, collegit Valckenaerius Diatrib. p. 74—87. Sed idem Dionis locum ex Orat. lxxiii. p. 635. C. citat p. 68. ὡς ἐκεῖνος (Zethus) ἐνουθέτει τὸν ἀδελφὸν, οὐκ ἀξιῶν φιλοσοφεῖν αὐτὸν, οὐδὲ περὶ μουσικὴν διατρίβειν, ἐάσαντα τὴν τῶν ἰδίων ἐπιμέλειαν· ἔφη δὲ αὐτὸν ἄτοπόν τινα καὶ ἀσύμφορον μοῦσαν εἰσάγειν. Mirum sane, si quid in homine mirum est, eum non vidisse, hæc esse Zethi verba, hoc modo legenda: Μοῦσάν τιν' ἄτοπον εἰσάγεις, ἀσύμφορον, Ἄργλν, φίλοινον, χρημάτων ἀτημελῆ· quomodo citat Sextus Empiricus adv. Math. vi. 27. ubi male ἀργὴν editur, male etiam Mss. quidam ἀσύμφωνον. Ex hac quoque scena desumtus videtur versus ab Athenæo xiv. pag. 616. C. Plutarcho Symp. ii. 1. 13. citatus, eandem historiam de hominibus diversis narrantibus: Κακῶν κατάρχεις, τήνδε μοῦσαν εἰσάγων.

VIII. Æschyli locum Suppl. 689. apud Plutarchum Erot. p. 758. F. indicavi ad Phœniss. 800. Alium locum ejusdem fabulæ 944. πεσήματ' ἀνδρῶν, κἀπολακτισμοὶ βίου, citat Plutarchus de Curiositate p. 517. F. βίων, quod vulgato deterius videtur. Tertium locum ex Myrmidonibus citatum, qui deinceps in proverbium abiit, de quo vide G. Canterum Nov. Lect. vi. 15. Casaubonum ad Athen. xi. 12. p. 494. B. Toupium Epist. Crit. p. 418. latentem vidit apud Dionysium Halicarnass. de admirabili vi dicendi in Demosthene t. ii. p. 272. 39. (970. ed. Reisk.) vidit, inquam, Valckenaerius in postumis ad Callimachea notis p. 286. sed in loco constituendo longissime a vero aberravit. Æschyli primo versus transcribam e Scholiaste ad Aristoph. Av. 808. Ὡς δ' ἐστὶ μύθων τῶν Λιβυστικῶν λόγος, Πληγέντ' ἀτράκτῳ ταξικῷ τὸν ἀετὸν Εἰπεῖν, ἰδόντα μηχανὴν πτερώματος, Τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὑτῶν πτεροῖς Ἁλισκόμεσθα. Verba sunt Achillei querentis, quod Patroclum armis suis ornatum ipse ad necem miserit. Nunc locum Dionysii videamus. Καὶ τοσαύτην ἐκμηκύνας (Plato) περίφρασιν, ὀλίγοις τοῖς (lege ὀλιγίστοις) [Etiam in Plutarchi Vit. Parall. t. ii. p. 471. R. ὀλίγοις τοῖς mutandum in ὀλιγίστοις. Idem vitium in sex primis voluminibus editionis Lipsiensis Galeni aliquoties correxi. *G. H. S.*] ὀνόμασι δυναμένου περιληφθῆναι πράγματος, ἐπιλαμβάνεται τῆς ἀκαιρίας αὐτὸς αὐτοῦ, καὶ φησί· Σιγῇ τοίνυν μου ἄκουε· τῷ ὄντι γὰρ θεῖος [ἔοικεν] εἶναι ὁ τόπος· ὥστ' ἐὰν ἄρα πολλάκις νυμφόληπτος γένωμαι, προϊόντος τοῦ λόγου, μὴ θαυμάσῃς· τὰ νῦν γὰρ οὐκέτι πόρρω διθυράμβων τινῶν φθέγγομαι . . . . . πάλλων τοῖς αὐτῶν λόγοις ἁλισκόμεθα . . . . . αν, δαιμονιώτατε Πλάτων, διθυράμβων ψόφους καὶ λήρους ἠγαπηκότες. Lege et supple: φθέγγομαι. ΤΑΔ' ΟΥΧ Ὑπ' ἄλλων, ΑΛΛΑ τοῖς αὑτῶν ΠΤΕΡΟΙΣ ἁλισκόμεσθα, ΚΑΤΑ ΤΗΝ ΤΡΑΓΩιΔΙαν, δαιμονιώτατε Πλάτων, διθυράμβων ψόφους καὶ λήρους ἠγαπηκότες. Eustathius ad Iliad. Z. p. 632. 35. =489. 1. ὁ Προῖτος δηλαδὴ (πέμπε) τὸν Βελλεροφόντην, γράμματα καθ' ἑαυτοῦ, κομίζοντα, καὶ ταῦτα οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτοῦ, τραγῳδικῶς εἰπεῖν, ἁλισκόμενον πτεροῖς. [Add. Scholiast. Luciani t. i. p. 794. καὶ οὕτως τοῖς οἰκείοις

ττεροῖς. it. quæ congessi in not. ad edit. Heusinger. Æsopi p. 186. I.] Wallerus noster:

"TO A LADY SINGING ONE OF HIS SONGS.

"That Eagle's fate and mine are one,
Who on the shaft that made him die,
Espied a feather of his own,
Wherewith he wont to soar so high."*

ca ex eadem ejusdem dramatis scena desumta vide infra ad v. 750.)
'hilemon apud Clericum p. 372. Eustathium ad Iliad. Ω. 617. p. 1368.
7. 38. *Λίθον μὲν τὴν Νιόβην μὰ τοὺς θεούς, Οὐδέ ποτ' ἐπείσθην, οὐδὲ νῦν ομαι 'Ως τοῦτ' ἐγένετο.* Bentleius versum explet legendo *Λίθον μὲν ν Νιόβην*· Brunckius pro *οὐδέποτε* substituit *οὐπώποτε* ad Aristoph. 83. Neuter recte. Sed totum Eustathii locum apponere juvabit. *φέχρῆσις, ὡς καὶ ὁ κωμικὸς Φιλήμων λέγει, ὅτι λίθον μὲν τὴν Νιόβην, μὰ τοὺς ὐδέποτε ἐπείσθην, οὐδὲ νῦν πεισθήσομαι ὡς τοῦτ' ἐγένετο καὶ κἠδεα πέσ-' ὑπὸ τῶν κακῶν τῶν συμπεσόντων καὶ τοῦ συμβάντος πάθους οὐδὲ λαλῆμένη πρὸς οὐδένα, προσηγορεύθη διὰ τὸ μὴ φωνεῖν λίθος.* Hæc omnia choliastæ suffuratum esse optimum præsulem, patet e Scholiis Venetis sono editis, quæ easdem corruptelas ad unam omnes retinent, nisi quod us *ἐγὼ* præponunt, corruptius habent *πείθομαι* pro *πεισθήσομαι*. Quanm male fortasse legere possis, *οὐδὲ νῦν γε πείθομαι*, cum *πείθυμαι* habeat codex Townleianus. Sed ex eodem codice legendum est: *'Εγὼ λίθον Νιόβην, μὰ τοὺς θεούς, Οὐδέποτ' ἐπείσθην, οὐδὲ νῦν πεισθήσομαι, 'Ως ἐστ' ἄνθρωπος· ὑπὸ δὲ τῶν κακῶν Τῶν συμπεσόντων, τοῦ τε συμβάντος Οὐδὲν λαλῆσαι δυναμένη πρὸς οὐδένα, Προσηγορεύθη, διὰ τὸ μὴ φωνεῖν,*

unc ad Athenæum paullisper nos convertamus. Is enim etiam post ni curas non omnino mendis vacat. Sed hoc opus non est hujus loci. næi igitur libro secundo p. 58. B. *χηνείων δ' ὠῶν Ἐριφος·—ὠὰ λευκά γε, ἅλα· χῆνες' ἐστὶν, ὅς γέ μοι δοκεῖ. Οὗτος δέ φησι ταῦτα τὴν Λήδαν* Ultimus versus in impressis pro Athenæi verbis legitur. Idem Athe- p. 419. C. *Ἄλεξις ἐν Συντρόφοις· Ὡς ἡδὺ πᾶν τὸ μέτριον· οὔθ' ὑπεργέρχομαι νῦν, οὔτε κενὸς, ἀλλ' ἡδέως Ἔχων ἐμαυτοῦ.* Verum addenda uentia verba, quæ quatuor senarios explebunt: *Μνησίθεος γάρ φησι γειν ἁπάντων τὰς ὑπερβολὰς ἀεί.* Non enim poëtas solum citant veteci, sed etiam ludi jocique causa omnis generis scriptores. Ut brevitati a, uno exemplo defungar, idque ex Athenæo ipso deligam, ix. p. 377. ater: *Οὐ παντελῶς εὐκαταφρόνητος ἡ τέχνη, Ἣν 'κατανοήσῃς, ἐστὶν ἡμυλε,* [Immo *Δημύλε*. V. Bastii Epistol. Crit. p. 243. ss. et not. ad Corinth. p. 290. *G. H. S.*] *Ἀλλὰ πέπαυται τὸ πρᾶγμα, καὶ πάντες ἶναι μάγειροι φασιν, οὐθὲν εἰδότες.* Ubi cum *πέπαυται* aperte metrum margine quidem *πέπρατα*ι, in animadversionibus vero *οἴχεται* p.

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* Byron has employed the same metaphor in his Eulogy on H. K. n his English Bards and Scotch Reviewers:

"So the struck eagle, stretched upon the plain,
No more thro' rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart:
Keen were his pangs, but keener far to feel,
He nursed the pinion which impelled the steel;
While the same plumage that had warmed his nest,
Drank the last life-drop of his bleeding breast."

654. conjicit Casaubonus. Prius adscivit Grotius in Excerptis p. 887. Nollem factum. Ἐνταῦθα γάρ τοι πάντα τἀνθρώπων νοσεῖ, Κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακά. Secunda quippe in πέπραται producitur. Altera conjectura nimis longe ab antiquæ lectionis vestigiis recedit. Legendum, nulla fere mutatione, Ἀλλὰ ΠΕΠΑΤΤΑΙ τὸ πρᾶγμα. Eodem sensu dixit Æschines καταπεπλύσθαι contra Ctesiphont. p. 434. ed. Taylor. laudatus a Polluce vii. 38. qui præterea docet, meretricem pervulgatam πλύμα vocari. Integer locus hic est: τότε μὲν ἦν σπάνια τὰ καλὰ παρ' ἡμῖν, καὶ τὸ τῆς ἀρετῆς ὄνομα τίμιον· νῦν δ' ἤδη καταπέπλυται τὸ πρᾶγμα, καὶ τὸ στεφανοῦν ἐξ ἔθους, ἀλλ' οὐκ ἐκ προνοίας ποιεῖσθε. Sed ad propositum redeamus. Theopompus Comicus Althæa xi. p. 502. A. Λαβοῦσα πλήρη χρυσέαν μεσόμφαλον Φιάλην. Sic pro χρυσέων legit Piersonus ad Moerin p. 413. rectius quam Valckenaerius ad Herodot. iii. 130. χρυσίων. Sed gravius erravit ibidem Valckenaerius, dum hunc versum pro tetrametro venditat: Λαβοῦσα πλήρη χρυσίων μεσόμφαλόν γε φιάλην. Primo istud γε nulli usui inservit, præterquam explendo metro. Deinde finalem tetrametri iambici catalectici syllabam semper præcedat oportet iambus, nisi in proprio nomine; ubi interdum, sed raro, admittitur anapæstus, ut in Aristoph. Thesmoph. 554. Scquuntur in Athenæo: Τελεστὴς [Scrib. Τελέστης. *G. H. S.*] δ' ἄκρατον ὠνόμαζεν ἵν' ὡς τοῦ Τελεστοῦ [Scrib. Τελέστου. *G. H. S.*] ἄκρατον τὴν φιάλην εἰρηκότος. Aldus omittit ἵν'. Bene vero sit Casaubono, qui e Mss. addiderit. Sunt enim duo senarii, si modo maculas abstergas: Λαβοῦσα πλήρη χρυσέαν μεσόμφαλον Φιάλην· Τελεστὴς [Scrib. Τελέστης. *G. H. S.*] δ' ἄκρατον ὠνόμαζέ νιν. Deinde addit Athenæus, Telesten (dithyrambicum poëtam scilicet) ἄκρατον dixisse pro φιάλην. Erant autem multa apud Græcos nomina, navigiorum et poculorum [it. vasorum aliis usibus destinatorum, quale est ἀμίς, quod nomen navem significans post Æschyli ætatem videtur obsolevisse. *G. H. S.*] communia, qualia sunt γαῦλος, κύμβη, κάνθαρος, τριήρης, et non absimile καρχήσιον, Epitome Athenæi apud Casaubon. Animadv. xi. 4. p. 782. 62. Ἄκατος. ποτήριον ἐοικὸς πλοίῳ. Postremo observabis, Theopompum tragicam gravitatem affectare, ideoque tragicis formis χρυσέαν et νιν uti.

XI. Vulgi superstitiones ridens Clemens Alexandrinus Strom. vii. p. 842. 4. εἰκότως τοίνυν δεισιδαίμονες περὶ τοὺς εὐοργήτους γενόμενοι, πάντα σημεῖα ἡγοῦνται εἶναι τὰ συμβαίνοντα, καὶ κακῶν αἴτια· ἐὰν μῦς διορύξῃ βωμὸν ὄντα πήλινον· κἂν, μηδὲν ἄλλο ἔχων, διατράγῃ ληκύθιον· ἀλεκτρυὼν τρεφόμενος, ἐὰν ἀπὸ ἑσπέρας ᾄσῃ, τιθέμενοι τοῦτο σημεῖον τινός. Et hic latuere quatuor comici senarii, sed leviter corrupti, ita legendi et distinguendi: Ἦν μῦς διορύξῃ βωμὸν ὄντα πήλινον, Κἂν, μηδὲν ἀλλ' ἔχων, διατράγῃ θύλακον· Ἀλεκτρυὼν τρεφόμενος ἢν ἀφ' ἑσπέρας Ἄισῃ, τιθέμενοι τοῦτο σημεῖον τινός. Quod restitui, θύλακον, et metrum resarcit et sensum juvat. Sic etiam mox Bion: τί δὲ καὶ θαυμαστὸν, εἰ δ μῦς τὸν θύλακον διέτραγεν, οὐκ εὐρὼν ὅ, τι φάγῃ; Theophrast. Char. xvi. de Superstitione: Καὶ ἐὰν μῦς θύλακον ἀλφίτων διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἐλθὼν, ἐρωτᾷν τί χρὴ ποιεῖν. Vide doctam Frid. Lindenbrogii notam ad Terent. Phorm. iv. 4. 26. ubi hæc quoque loca laudat, sed nihil de versibus suspicans. Nec quicquam suboluit Duporto ad Theophrastum. Θύλακος, ut notum est, primam semper producit; insigniter corruptus est Aristophanis locus Ran. 1234.

XII. Stobæus Ecl. Eth. p. 158. Ἂν γὰρ ἀποθανῇ εἷς τις πονηρὸς, δύο ἀνέφυσαν ῥήτορες· οὐδεὶς γὰρ ἡμῶν ἑόλεως ἐν τῇ πόλει, ὥστις ἐπικαύσει τὰς κεφαλὰς τῶν ῥητόρων, κεκολόπευκας, τοιγαροῦν ῥήτωρ ἔσῃ. Hæc Platoni sub titulo τοῦ αὐτοῦ tribuuntur in Græco Stobæi margine, Platoni Phæd. in Latino, et pro versione sunt tantum: "Hic quoque locus in Platone reperiri non potuit." Certe non exstat neque in Phædro neque in Phædone. Ms. in Museo Britannico servatus habet τοῦ αὐτοῦ, deinde ἀνέφησαν ῥήτορες·—ἰόλεως—κεκολλόπευκας τι γὰρ οὖν—. Sin codex aliquis Cantero obtulit τοῦ αὐτοῦ φαίδ. non omnino abhorreret a verisimilitudine, Platonis esse Comici locum e Phaone desumtum. Certe sunt comici alicujus veteris verba, ita in versus digerenda: ἂν γὰρ ἀποθάνῃ εἷς

τις προηρῆσθαι, δεῖ ἀνέφυσαν ῥήτορες· Οὐδεὶς γὰρ ἡμῖν Ἰόλεως ἐν τῇ πόλει, Ὅστις ἐπικαύσῃ [Præstat ἐπικαύσει. *G. H. S.*] τὰς κεφαλὰς τῶν ῥητόρων. Κεκολλόσωκας· [V. Anecd. Bekk. p. 103. in. Conf. Æschines p. 142. s. R. *G. H. S.*] τοιγαροῦν ῥήτωρ ἔσει. Aristides pro Quatuorviris t. iii. p. 222. (ii. p. 134. 4.) Ὥστε καὶ τοὺς ῥήτορας ἡσυχίαν ἔχοντας ὡς τὰ πολλὰ παρείχετο. Ὅστ' εἰ μὴ καθ' Ἡρακλέα, κατὰ γοῦν τὸν Ἰόλεων, ἦν ἐπικαίων (ἐπικάων recte ed. Junt.) ὡς τὸ τοῦ Κωμικοῦ ῥῆμα, τὰς κεφαλὰς τῶν πλειόνων· quod ultimum melius videtur quam τῶν ῥητόρων. Neque desunt loca, ubi Plato Comicus cum Platone Philosopho confundatur. Suidas: Παρουσία. λέγεται οὕτως ἐπὶ τῆς τῶν παρόντων βασιλείας, ὡς καὶ ἐν Πλάτωνος Φαίδωνι· ὡς καὶ νῦν ἔχομεν παρουσίας. Est senarius initio defectus; quem citans Piersonus ad Moerin p. 297. ait: "Platonis locum ab aliis velim mihi indicari." Legendum ex Photio Ms. Φαίωνι. Priscian. xviii. p. 1186. 12. Attici, ἠράμην πόλεμον πρὸς τοῦτον, καὶ τούτῳ. Πλάτων περὶ λάγνος· πρῶτα μὲν Κλέωνι πόλεμον ἠράμην. Vellem scire, quis sit iste Lagis, aut ubi de eo Plato locutus sit. Lege: Πλάτων Περιαλγεῖ· Ὅς πρῶτα μὲν Κλέωνι πόλεμον ἠράμην. Verba sunt ipsius poëtæ gloriantis eodem modo, quo Aristophanes Nub. 549. Ὅς μέγιστον ὢν τὰ Κλέων' ἔκαιο' εἰς τὴν γαστέρα.

XIII. At tu, doctissime Wyttenbachi, cujus eruditionem, ingenium, humanitatem suspicio, utinam paullo majorem curam in versibus a Plutarchi oratione distinguendis adhibuisses! Ubicunque enim aut integri versus, aut fragmenta, quorum verba eodem ordine citantur, quo a poëta scripta sunt, leguntur, ibi puto talia fragmenta a citantis oratione diligenter separanda. De Virtute Morali p. 442. C. Ὅση πέφυκε κἀφ' ὅσον διέρχεται, est versus Œdipodis Euripidei, quod subindicavit Musgravius. Erot. p. 758. B. ἀλλὰ πειθὼ καὶ χάρις ἐνδιδοῦσα πόνον ἡδὺν ὡς ἀληθῶς κάματον ὑφηγεῖται. Hic tu, vir præstantissime, πόνον ἡδὺν καὶ ὡς ἀληθῶς εὐκάματον, partim recte, partim secus, corrigis. Legendum enim πόνον ὑδὺν ὡς ἀληθῶς κάματόν τ' εὐκάματον ex Eurip. Bacch. 66. Emendate legitur idem versus de Tranquillitate p. 467. D. an seni gerend. resp. p. 794. B. sed Philosophi verbis permixtus. In Consol. p. 117. A. dedisti ut versum, Θεὸς δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς αὐτῷ, deinde σὺ σοί, quæ sequuntur, ad prosam detrudis. Verum αὐτῷ delendum erat, utpote varia lectio ex αὐτὸς nata, et σὺ σοί, addendum, ut sit parodia Sophoclis Œd. T. 379. Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί· ubi obiter nota, δὲ a Plutarcho defendi. Alia quædam hujusmodi notare poteram. Sed non tanti est. Hos enim errores aut ipse per te jam correxisti, aut corrigendos monebis in notis, quas ut brevi pertexas et publices, omnes docti mecum exoptant. Quæ ego dedi, speciminis loco sufficiant; lectoribus certe meis placitura spero. Cum enim judicii acumen et ingenii felicitatem invitissimi in alio agnoscamus, hujusce laboris laudem, quæ solum industria et patientia, aut summum memoriola quadam constat, facile mihi concessum iri auguror.

157. τόδε is not equivalent to οὕτως: translate thus: *be not exasperated with him about this:* Od. E. 215. πότνια θεὰ, μή μοι τόδε χώεο.

219. "Many there be, who through the vale of life, With *velvet pace*, unheeded, *softly go.*" Ode on Genius, by H. K. White.

308. οὐχ ὧδ' ἔχει μοι, construe thus: *I am not so disposed, I have not such intentions.*

316. κρεισσ. νικ: understand πρός: Eur. Fr. Dan. 19. πρὸς τοῦ παρόντος ἡμέρου νικώμενος: Fr. Inc. xl. 4. πρὸς τέκνων νικώμενον: Antiop. Fr. ix. 3. τὰ πολλὰ πρὸς φίλων νικώμενοι.

325. μὴ πρὸς σὰ γούνων. "It was a most ancient custom (indeed it still prevails in the East) for men to embrace the knees of those from whom they solicited favor or protection. In allusion to which, and to no abstract idea of their being the seat of mercy or power, Homer frequently observes that the granting or withholding of particular blessings, lies *in the knees of the gods*, θεῶν ἐνὶ γούνασι κεῖται." Gifford on Juvenal x. 75.

338. Cic. de Amic. 2. Sed, *ut mihi videris*, non recte judicas de Catone.

345. A similar appeal is suggested by Hecuba to Polyxena, 340. *ἔχεις δὲ πρόφασιν· ἔστι γὰρ τέκνα Καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.*

423. *ὀμνεῦσαι*, the Ionic form for *ὀμνῦσαι*. In Æsch. Prom. 122. 660. Blomf. has edited *εἰσοιχνοῦσιν* and *πολούμεναι* for *εἰσοιχνεῦσιν* and *πολεύμεναι*. Monk also Hipp. 168. *ἀῦτουν* for *ἀῦτευν*. Elmsl. retains *ὀμνεῦσαι*, but with hesitation.

487. *πάντα δ'* æque bene L. *δόμον* Lib. P. and in marg. B. *Porson.* Elmsley considers *πάντα δ'* much better. The principle is explained in the note on v. 966.

500. *πρὸς γε σοῦ*: "*γε* is peculiarly emphatic: *from such a wretch as you:* Soph. El. 612. *ποίας δέ μοι δεῖ πρός γε τήνδε φροντίδος;*" Elmsl.

526. Hom. Od. A. 46. *Καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ.*

583. *ἔστι δ' οὐκ ἄγαν σοφός*: cf. 306. *εἰμὶ δ' οὐκ ἄγαν σοφή*: *δὲ* must be rendered by *although.*

590. *τολμᾷς μεθεῖναι*: see Hec. 1204. *τολμάω* sometimes seems to constitute a pleonasm: as Eur. Suppl. 892. *παῖς ὤν, ἐτόλμησ' εὐθὺς οὐ πρὸς ἡδονὰς Μουσῶν τραπέσθαι*, i. e. *ἐτρέψατο.*

750. *ὄμνῡμι.* In Homer we find the middle syllable short: Il. Ξ. 278. *ὤμνὔε δ' ὡς ἐκέλευε*: Ψ. 585. *ὄμνὔθι μή μιν ἐκών.* Heyne accounts for this by the hypothesis, that there were two forms: *ὀμνύω, ὄμνῡμι*: and *ὀμνῦω, ὄμνῡμι*, the latter contracted from *ὀμνύιω, ὀμνύιμι*: for, as he observes, the tenses of verbs in *μι* shew that they were of two forms: *δόω, δόμι* and *δόομι, δῶμι*: *θέμι, θέεμι, θῆμι, τίθημι*: *διδόαμεν, διδῶμεν*: *ζευγνύιμεν, ζευγνῦμεν.* Thus Il. Γ. 260. *ἵππους ζευγνῦμέναι*: but Π. 145. *θοῶς ζευγνῦμέν' ἄνωγε.* Thus *ἴει* Med. 1184. is from a form *ἰέω* for *ἵημι.*

822. With respect to the correction of Æsch. Ag. 1534. proposed by Porson, Elmsley (Ed. Rev. xix. p. 94.) observes: "We suspect that both the conjunction and the proper name are interpolated, and that we ought to read, *τὴν πολύκλαυτον ἀνάξια δράσας.* Either reading violates the cæsura."

927. *οἶκτος, εἰ*: cf. Xen. Anab. i. 4, 7. *οἱ δ' ᾤκτειρον, εἰ ἁλώσοιντο.*

981. Cf. Soph. Ant. 654. 816.

1010. The constr. is similar in Eur. El. 1093. *ἀποκτενῶ σ' ἐγὼ Καὶ παῖς Ὀρέστης.*

1013. Cic. Tusc. Quæst. iii. 33. Ne illa quidem consolatio firmissima est, quanquam et usitata est, et sæpe prodest: *Non tibi hoc soli.* See Johnson's Rambler, No. 52.

QUESTIONS.

Specify the several methods by which a wish may be expressed.

What is the correct meaning of the word *σκάφος*?

Is *διαπτᾶσθαι* or *διαπτάσθαι* correctly accentuated? State Porson's arguments. Illustrate the metaphorical use of the word.

What is the modern name of Colchis?

Explain the position of the Symplegades and the origin of the name.

Distinguish between *ἐρετμῆσαι* and *ἐρετμῶσαι*.

State the force of *ἐπὶ* with a dative.

What is frequently implied in the present participle?

What construction does the relative pronoun between two nouns admit?

What case does *αἰσυμνάω* take after it? Give a parallel instance from Horace.

Define *βωμὸς*, *ὅρκος*, and *πίστις*.

What is the usual construction of *οἶδα*, *γιγνώσκω*, *αἰσθάνομαι*, and similar verbs? Give imitations from Virgil and Milton.

To what Latin preposition does *ὑπὸ* often answer?

How is *ἀνέχομαι* generally construed? Give examples.

State the opinions of commentators on the meaning of *τύραννον* in v. 41.

How does Porson account for the various readings *ᾄσεται* and *οἴσεται* in v. 44.

Distinguish between *τροχὸς* and *τρόχος*.

In what peculiar sense are *φιλέω* and *amo* used?

What does the expression *ζηλῶ σε* imply? Mention others of similar import.

What part of the verb is *ἐλᾶν*? Explain its formation.

Compare the uses of the verb *ἐξαντλῶ* and *exhaurio*.

Illustrate the uses of *πρὶν* with the perfect, aor., and pres. infin.

Under what limitations are the forms *ἐς* and *ἔσω* employed?

In what sense is *πῶς ἂν* used, particularly by Eurip.?

To what dialect does the comparative θᾶσσον belong? Explain its formation.

Give instances from this play of the figure ἀναστροφή.

State the opinions of critics on the orthography and derivation of ἀμπλακία.

What quantity does γέραιος admit in anapestic verse?

How were Grecian residences constructed?

What is the quantity of ἰαχὴ, ἰαχέω?

To what dialect are ἔρος and γέλος attributable?

Explain the expression θανάτου τελευτή.

Give the meanings of συνδικάζω and συνδικέω.

Exemplify the idiom αὐτοῖς μελάθροις διακναιομένους v. 165. and give the literal meaning of διακναιομένους.

What is the sense of τὸν ἐν λέχει v. 209.?

Illustrate the use of νύχιος in v. 214. δι' ἄλα νύχιον.

Construe and explain the lines 216—220.

In v. 221. which reading appears preferable, ἔνεστιν or ἔιεστ' ἐν? and why?

State Elmsley's canon respecting the use of πρὶν with the subjunctive.

Are ἀστὸς and πολίτης synonymous?

Is the phrase πόσιν πρίασθαι, applied to a woman, in conformity with Grecian customs?

What is the sense of οἴκοθεν in v. 241.?

By what canon of Porson is πρὸς ἥλικας τραπεὶς more correct than πρὸς ἥλικα τρ. in an iambic line?

Illustrate the phrase παρ' ἀσπίδα στῆναι.

How do γαμεῖν and γαμεῖσθαι differ in their application?

Give instances of the infin. after adjectives.

Explain the peculiar force of the article in abrupt addresses.

From what verbs are ἐξίασι and ἐξιᾶσι respectively derived?

State Porson's objection to the reading περιαμπίσχειν in v. 284.

Is ἀπέχθεσθαι correctly accentuated?

Distinguish accurately between διδάσκω and διδάσκομαι act. and middle; and construe v. 297. παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς.

Give instances of the pleonastic use of ἄλλος.

What is the force of οἶμαι used parenthetically? What Latin verb corresponds?

In the phrase κρεισσόνων νικώμενοι v. 316. what is the ellipsis?

On what principle is αὖτως to be preferred to αὔτως?

and illustrate from Greek and Latin writers the el-

liptical phrase, *μὴ πρὸς σὲ γούνων*. Instance a happy emendation of a passage in the Alcestis by Porson.

Illustrate the peculiar idiom in v. 338. *ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι*. What phrase in Latin corresponds to *ὄχλον παρέχειν*?

State what is observable in the construction *χθόνα σωτῆρα κακῶν* v. 361.

Give parallel examples of the expression *κλύδωνα κακῶν*.

Supply the ellipses in v. 366. *ἀλλ' οὔτι ταύτῃ ταῦτα*.

State the objections which have been urged against the reading of v. 386. *ᾗ πεφύκαμεν Σοφαὶ μάλιστα*.

Explain the force of the phrase *καὶ δὴ τεθνᾶσι* v. 387.

With what tenses of the infin. is *μέλλω* construed?

In what senses are *χαίρων* and *κλαίων* opposed to each other?

Is *ὄφλειν* or *ὀφλεῖν* the correct mode of accentuation?

Illustrate from Horace and Ovid the proverb in v. 411. *ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί*.

Construe and give parallel instances of the expression *πίστις θεῶν* v. 414.

Give imitations from Horace of the Greek construction, *Μοῦσαι λήξουσ' ἀοιδᾶν* v. 422.

Cite instances analogous to the pleonasm *κοίτας λέκτρον* v. 436.

In the idiom *μὴ παύσῃ ποτὲ Λέγουσ', Ἰάσων ὡς κάκιστός ἐστ' ἀνήρ*: what part of the verb is *παύσῃ*? Notice an emendation of this passage suggested by Elmsley.

Anglicise the phrase *πᾶν κέρδος ἡγοῦ* v. 455.

Point out the peculiarity in the constr. of v. 458. *σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' ἀεὶ Κακῶς τυράννους*.

Is there any distinction between *θράσος* and *θάρσος*?

For what is v. 476. noticed by the antients? *ἔσωσά σ' ὡς ἴσασιν Ἕλλήνων ὅσοι*. Can you produce other verses liable to the same objection?

Give parallel examples of the constr. in v. 485. *πρόθυμος μᾶλλον ἢ σοφωτέρα*.

Instead of *οὐδ' ἔχω μαθεῖν, Εἰ θεοὺς νομίζεις τοὺς τόθ' οὐκ ἄρχειν ἔτι, Ἡ——*, v. 492. what would be read in epic poetry?

Mention some of the nouns which being masc. or fem. in the sing. become neuter in the plur.

What is the meaning and derivation of *κεχρώσμεθα* v. 497?

What objection has Elmsley alleged to the rhythm of v. 505. *δέξαιντό μ' οἴκοις, ὧν πατέρα κατέκτανον*?

Explain the objection to Beck's reading of v. 510. *ἔθηκας ἀντὶ τῶνδε· θαυμαστὸν δὲ σέ γ'*.

In what sense is the expression *καλὸν ὄνειδος* used in v. 514.?

What peculiar meaning does *χρὴ* bear in v. 518. *ὅτῳ χρὴ τὸν κακὸν διειδέναι*? Cite a corresponding example from the Hecuba.

Explain the force of *καὶ* in v. 526. *ἐπειδὴ καὶ λίαν πυργοῖς χάριν.*

Produce instances of the constr. *δείξω σοφὸς γεγὼς* v. 548.

Account for the various readings *εὐτυχέστερον, εὐψυχέστερον* v. 553.

Which form do the tragic writers prefer, *ἐχθαίρω* or *ἐχθραίνω*?

Explain the constr. of the impersonal *δεῖ*.

In what elliptical sense is *λύω* sometimes used? Produce an example in which the ellipse is supplied.

What is the usual constr. of *διάφορος*? Is v. 579. *ἦ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν*, an exception?

Explain v. 585. *ἓν γὰρ ἐκτενεῖ σ' ἔπος*, and specify the various readings.

State the principle of Elmsley's objection to the reading of v. 594. *γῆμαί με λέκτρα βασιλέως.*

Is v. 600. *οἶσθ' ὡς μετεύξει* conformable to the usual construction?

What is the ellipse in v. 609. *ὡς οὐ κρινοῦμαι τῶνδέ σοι τὰ πλείονα*? Cite parallel instances.

Specify certain adjectives with which *εἰμὶ* is wanting.

Explain the custom alluded to in v. 613. *ξένοις τε πέμπειν ξύμβολα.*

Give examples of the use of the prep. *ἐν* as in v. 629. *οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσι.*

What is the quantity of *χρύσεος*?

Is *ὄϊστὸς* or *οἰστὸς* the Attic form?

What sense has *πάρος* in v. 648. *θανάτῳ παρὸς δαμείην*?

In v. 657. *ἀχάριστος ὅλοιθ', ὅτῳ πάρεστι*, in what case would the opt. be used?

Exemplify the constr. *ὅτῳ πάρεστι—ἀνοίξαντα.*

Point out the analogy by which Porson corrected *ἐπιστρωφᾷ* for *ἐπιστροφᾷ* in v. 664.

Which is considered as the oldest oracle?

Elucidate the expression *ὀμφαλὸν γῆς θεσπιῳδὸν* v. 666.

Specify the primary and derivative senses of *στέλλω.*

Exemplify the phrase *εὐνῆς ἄζυγες γαμηλίου* v. 671.

Illustrate the constr. of v. 673. *σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη.*

With what restriction do the Attics put *γε* after *τοι*?

Give instances of the accus. after adj. derived from verbs active: as v. 684. *τρίβων τὰ τοιάδε.*

To what objection would the reading in v. 685. *κἀμοὶ δὲ πάντων φίλταται δορυξένων* be liable?

In what sense is *ἐκπίπτω* frequently used absolutely?

Give an instance of *sic* used as the Greek *οὕτως* in expressing a wish.

How do *εἰπεῖν* and *λέγειν* differ in sense when construed with a dat. and an accus.?

In what sense are the pronouns *αὐτὸς* and *ipse* similarly used?

Notice Maltby's observation of the use of *ἐὰν* in Soph. and Eurip.

State Dawes' canon respecting the constr. of the particles *οὐ μή*.

Give Porson's explanation of the constr. of v. 734. *ἄγονσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ*.

Does v. 735. *λόγοις δὲ συμβὰς, καὶ θεῶν ἐνώμοτος*, militate against any canon of Porson?

Mention the observations of Porson and Elmsley respecting the use of verbs in *ύω* by the tragic writers.

In *ὅμνυ πέδον γῆς* v. 744. what is understood?

With what cases is *τυγχάνω* found?

Account for the epithet *πομπαῖος* applied to Mercury.

In v. 765. *νῦν δ' ἐλπὶς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην*, another reading is *τῖσαι*: distinguish between the two constructions.

Is the reading in v. 788. *τέκνα γὰρ κατακτενῶ*, objectionable?

Is the idiom in v. 789. *οὗτις ἐστὶν, ὅστις ἐξαιρήσεται*, unusual?

Point out the difference between *κοινῶσαι* and *κοινώσασθαι*.

Explain the force of the particle *γε* in v. 814. *σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή*.

Is the reading *λέξεις δὲ μηδὲν* v. 818. defensible?

To what city was the epithet *ἀπόρθητος* peculiarly applicable?

How many rivers were designated by the name of Cephissus?

What is the quantity of *ἀφύω* and *ἀρύω*?

Why is the expression *ἱερῶν ποταμῶν πόλις* applicable to Athens? To what other city does a similar one belong?

Illustrate the phrase *τέγξαι χέρα φοινίαν* v. 860.

Give parallel instances of the expression in v. 885. *ἀλλ' ἐσμὲν οἷον ἐσμέν*.

What is the quantity of *ἰέω* and *ἵημι* in Homer and Attic writers?

Notice Elmsley's correction of v. 901. *ὄψιν τερείνην τήνδ' ἔπλησα δακρύων*.

Specify the various senses in which the adj. χλωρὸς is used.

What signification have the perf., plup., and aor. 2. of ἵστημι and its compounds?

Give instances of the idiom in v. 912. οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας Τὰ πρῶτ' ἔσεσθαι.

Explain the use of the pronoun οὗτος in v. 918. αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας;

Cite from Latin writers parallel instances to the constr. in v. 924. γυνὴ δὲ θῆλυ.

Which form do the tragic writers prefer, μνησθήσομαι or μεμνήσομαι?

What objections have been urged to Porson's reading of v. 937. οὐκ οἶδ' ἄρ' εἰ πείσαιμι?

Illustrate this constr. v. 943. πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται Τῶν νῦν ἐν ἀνθρώποισιν.

To what figure is this expression referred, v. 948. εὐδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία? Cite parallel instances.

Give Matthiæ's observations respecting the use of the pronouns ἑὸς and ὅς.

How are δίδου and ἐξέδου formed?

Cite passages parallel to v. 960. πείθειν δῶρα καὶ θεοὺς λόγος.

Notice the peculiarities in v. 962. κείνης ὁ δαίμων· κεῖνα νῦν αὔξει θεός.

What is Elmsley's reading of v. 966. πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμήν? Explain the principle.

Distinguish between καλῶς πράσσειν, καλὰ πράσσειν, εὖ ποιεῖν.

Illustrate the phrase τὸν Ἅιδα κόσμον v. 977.

Give the derivation of κατηφέω, ἀλάστωρ, λέχριος, αἰάζειν.

Explain the peculiar senses of the verbs κάτειμι, κατέρχεσθαι in v. 1011, 1012.

Adduce parallel instances of the argument contained in v. 1013. οὗτοι μόνη σὺ σῶν ἀπεζύγης τέκνων.

Is ἀνασχέθειν correctly accented?

State the primary and derivative sense of καταξαίνω.

Mention some of the ceremonies observed at marriages and funerals.

On what ground does Elmsl. object to the reading in v. 1055. μὰ τοὺς παρ' Ἅιδην νερτέρους ἀλάστορας?

State the opinion of Elmsl. respecting the formation of the dual in verbs.

Explain and illustrate the words ἀλλ' ἐκεῖ in v. 1069.

Supply the ellipsis in v. 1072. οὐκέτ' εἰμὶ προσβλέπειν Οἷα τ' ἐς ὑμᾶς.

On what principle is Brunck's reading of the anapestic verse 1078. *μείζους ἤλυθον ἢ χρὴ γενεὰν*, open to objection?

Mention the quantity of *ἀνία* and its compounds.

How would a prose writer have expressed v. 1114. *καραδοκῶ τἀκεῖθεν οἵ προβήσεται*?

What is the construction of the adj. *ἄξιος*?

Give instances of the construction *χαίρεις κλύουσα* v. 1128.

Explain the primary and derivative senses of *σπένδω* and *σπένδομαι*.

What part of the house did Grecian women generally occupy?

Construe and explain the idiom in v. 1148. *οὐ μὴ δυσμενὴς ἔσει φίλοις*.

What is the fut. of *αἰνέω* in Homer and the tragedians?

What does Elmsl. read for *ἠμπέσχετο* in v. 1156. and why?

State the origin of the expression *Πανὸς ὀργὰς* v. 1169.

Give instances of the ellipsis of *ἄλλος*.

What is the force of *πρὶν* with the indicative?

Notice Elmsley's observation on the use of the word *παμφάγον* v. 1184.

How do *ῥίψαι* and *ῥῖψαι* differ?

Explain the expression *γέροντα τύμβον* v. 1206. and give a parallel one from Plautus.

In v. 1230. *ὦ τλῆμον, ὡς σου ξυμφορὰς οἰκτείρομεν*, is Brunck's suggestion *ὡς σε συμφορᾶς* defensible?

In v. 1238. *τί μέλλομεν Τὰ δεινὰ κἀναγκαῖα μὴ πράσσειν κακά*; what is Elmsley's opinion of the true reading?

Give instances of repetitions similar to v. 1247. *κατίδετε, ἴδετε*.

How is the fem. gen. plur. of adj. in *ος* accented in the Doric dialect?

State Dawes' canon respecting the usage of interrogative particles with the opt. and subj.

Which are considered the two earliest plays of Eurip.?

What would be the sense of *παρέλθω δόμους*, with and without an interrogation?

Give examples of the idiom *οἵ κακῶν*.

How does the quantity of *λύω* differ in Homer and the Attic poets?

What reading has Elmsl. introduced in v. 1313. for *τὴν δὲ τίσωμαι φόνῳ*?

State Porson's opinion of the original reading of v. 1314. *τί τάσδε κινεῖς κἀναμοχλεύεις πύλας*?

Exemplify the use of *μῖσος* and of the double superlative in v. 1320. *ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι.*

In what sense is *παρ' ἀνδρὶ τῷδε* used in v. 1334.?

Give Blomfield's arguments respecting the orthography of adverbs terminating in *-ει* or *-ι.*

Give the derivation of *ἀκραία*, an epithet of Juno.

What reading does Blomf. suggest for *κἀπιθοάζω* v. 1406.?

EXAMINATION PAPER

ON THE

HECUBA OF EURIPIDES,

PROPOSED AT TRINITY COLLEGE, CAMBRIDGE.

A. (1) In what Olympiad, and where, was Euripides born? How old were Æschylus and Sophocles at that time?

(2) From what circumstance did Euripides derive his name? and who were his instructors?

(3) State the principal incidents of his life.

(4) Where did he die, and what honors were paid to his memory?

(5) Give the opinions of some of the ancients on the respective merits of the three Tragedians.

(6) Explain Aristotle's meaning when he says of Euripides: *τραγικώτατός γε τῶν ποιητῶν φαίνεται.*

B. (1) State the origin and progress of tragedy, with the improvements introduced by Æschylus, Sophocles, and Euripides respectively.

(2) Give some account of the feasts at which the tragic contests took place. What was the *τετραλογία*?

(3) Show the distinct meaning of the terms *τραγῳδία, τρυγῳδία, κωμῳδία, χορηγὸς, χοροδιδάσκαλος, κορυφαῖος ὑποκριτὴς, πρωταγωνιστὴς, χορὸν αἰτεῖν, χορὸν διδόναι,* and *χορὸν ἔχειν.*

(4) Of what number was the tragic Chorus composed at different periods? Show that the common reason assigned for diminishing that number is false.

(5) What were the principal duties of the Chorus? What are the advantages and disadvantages of its introduction in Tragedy?

(6) Explain the terms *περιπέτεια, ἀναγνώρισις,* and *πάθος.* Can any of them be appropriated to the Hecuba?

C. (1) Give a short analysis of the plot of the Hecuba.

(2) Where is the scene laid? Quote the passages on which you found your opinion.

(3) From what subjects chiefly were the best Tragedies composed, according to Aristotle?

(4) What is there peculiar in the manner in which Euripides opens his plays? Quote the passage of Aristophanes which refers to this point.

(5) What are the accounts given by Ovid and Virgil respecting the manner of Polydorus' death?

(6) Arrange in chronological order of their subjects, those plays of the three Tragedians now remaining, which refer to the Trojan war; and give an account of the plot of the Troades.

D. (1) In an Iambic senary what feet are admissible, and in what places? What are the rules laid down by Horace for this metre?

(2) What are the cæsura, the quasi-cæsura, and the pause? Give instances of each from the Hecuba.

(3) When is a system of anapests most perfect? What is the parœmiac, and why so called? What is the anapestic base? Explain the term *συνάφεια*: to what species of metre is it applied?

(4) In what metre was Tragedy originally written? whence did that metre derive its name? and by whom was it first used?

(5) Against what canons laid down by Porson do any of the following lines offend?

343. *κρύπτοντα χεῖρα καὶ πρόσωπον τούμπαλιν.*

717. *ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν.*

144. *Ἰὲ' Ἀγαμέμνονος ἱκέτις γονάτων.*

782. *ξενίας τ' ἀριθμῷ τὰ πρῶτα τῶν ἐμῶν φίλων.*

E. (1) What are the general laws of Greek accentuation?

(2) How are disyllabic prepositions accentuated when placed before, and when after, the nouns, which they govern? State the exceptions to the latter rule, and the reason for them.

(3) Why is the last syllable of the Attic futures *σημανῶ*, *ἐξελῶ* &c. circumflexed?

(4) Distinguish between enclitics and atonics. Write down the latter.

(5) How is *ἐστι* accentuated in different parts of a sentence?

(6) Give the difference of meaning made by the diacritic marks in the following words: *μανίας* and *μανιάς*: *πείθω* and *πειθώ*: *ποσὶν* and *πόσιν*: *εἶπε* and *εἰπέ*: *νεῶν* and *νέων*: *ὄρος*

and *ὄρος*: *οὐκοῦν* and *οὔκουν*: *ἀλλὰ* and *ἄλλα*: *φῶς* and *φώς*: *σῖγα* and *σίγα*: *ἰδοῦ* and *ἰδού*: *εἴργειν* and *εἶργειν*: *βίος* and *βιός*.

F. Mention the customs and historical facts to which the subsequent passages severally allude; and illustrate them by quotations from Greek or Latin authors:

(1) v. 147. *δεῖ σ' ἐπιδεῖν*
τύμβου προπετῆ φοινισσομέναν
αἵματι παρθένον ἐκ χρυσοφόρου
δειρῆς νασμῷ μελαναυγεῖ.

(2) 571. *ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν*
φύλλοις ἔβαλλον.

(3) 874. *τί δ'; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,*

(4) *καὶ Λῆμνον ἄρδην ἀρσένων ἐξῴκισαν;*

(5) 1255. *κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.*

(6) 239. *οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος*; addressed to Ulysses.

G. Give the various readings and a translation of the following passages:

(1) 187. *σφάξαι σ' Ἀργείων κοίνᾳ*
ξυντείνει πρὸς τύμβον γνώμᾳ,
Πηλείδα γέννα.

(2) 293. *τὸ δ' ἀξίωμα, κἂν κακῶς λέγῃς, τὸ σὸν*
πείσει.

(3) 317. *καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν*
καὶ σμικρὸν ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι.

(4) 1009. *οὔπω δέδωκας ἀλλ' ἴσως δώσεις δίκην.*
ἁλίμενόν τις ὡς
ἐς ἄντλον ἐμπεσὼν
λέχριος, ἐκπέσῃ
φίλας καρδίας,
ἀμέρσας βίοτον.

(5) Show the objection to, and correct, the following readings:

376. *φέρει μὲν, ἀλγεῖ δ' αὐχέν'* (for *αὐχένι*) *ἐντιθεὶς ζυγόν.*
578. *τοιάδ' ἀμφὶ σῆς λέγον*
παιδὸς θανούσης.

H. (1) Distinguish between *χάριν* and *ἕνεκα*: *φαίνεται* and *δοκεῖ*: *τρίτος* and *τριταῖος*: *τάφος* and *ταφή*: *ἔλπις* and *δόξα*: *παρθένος, νύμφη*, and *γυνή*: *δουλεύω* and *δουλόω*: *θεὸς* and *δαίμων*: *πόλις* and *ἄστυ*: *ξένος, φίλος*, and *ἑταῖρος*.

(2) Derive and explain *ᾄδης, ἀλίαστος, ἀκραιφνὴς, αἰχμάλωτος, ῥύπτομαι* and *ἄνθρωπος*.

(3) What is the full force of the prepositions in *ὑπεξέπεμψε, ἐξαιτέομαι, ἀπαιτέω, προκόπτω, ἀντισηκόω*?

I. Explain and illustrate by quotations the following idiomatic expressions:

(1) *νύμφην ἄνυμφον.** (2) *οἶσθ' οὖν ὃ δρᾶσον*; (3) *οὐ γὰρ οἶδα δεσπότας κεκτημένος.* (4) *περῶσα τυγχάνει.* (5) *τύχας σέθεν δι' οἴκτου ἔχω.* (6) *ἀλλὰ τίς χρεία σ' ἐμοῦ*; (7) *οὗτος, τί πάσχεις*; (8) *ἔᾳ, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν.*

Which of these forms have been imitated by the Latin poets?

K. (1) What is Dawes' canon respecting *ὡς, ἵνα, ὅφρα* etc. when they precede a subjunctive, and when an optative mood? Are there any violations of this canon in the Hecuba?

Are v. 26. *καὶ κτανὼν, ἐς οἶδμ' ἁλὸς*
μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ:
and v. 1130. *μόνον δὲ σὺν τέκνοισί μ' εἰσάγει*
δόμους, ἵν' ἄλλος μή τις εἰδείη τάδε,
to be considered as exceptions to the general rule?

(2) With what tenses is *ἄν* denoting conditionality joined? Explain the force of the double *ἄν* in v. 359.

ἔπειτ' ἴσως ἂν δεσποτῶν ὑμῶν φρέναs
τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται.

(3) What case do the following words respectively govern? *μέμφομαι, φθονέω, δεῖ, ἀκούω, τυγχάνω, μεθίημι, μεθίεμαι*: *περάω* and other verbs of motion: *ἡγέομαι*: *ὄφλειν* in Euripides, and in the Attic prose writers.

L. (1) If the final syllable of a word ending with a short vowel precede a word beginning with *ῥ*, what is the quantity of that syllable?

(2) What is the quantity, in Homer and the Tragic writers, of the penult. of *ὠρίων, κακίων, φίλος, λίαν, λύω, ἀνὴρ, ἴσος*, and *καλός*?

(3) What is the quantity of the last syllable of Attic accusatives in *α* from nominatives in *ευς*? Are there any exceptions to this rule in the Hecuba?

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* "This mode of expression, which is of most frequent occurrence amongst the tragedians, is imitated by Catullus, Carm. lxiv. 81.

Ipse suum Theseus pro caris corpus Athenis
Projicere optavit potius quam talia Cretam
Funera Cecropiæ *ne funera* portarentur."

Literary Chronicle and Weekly Review for Jan. 27. 1827.

M. (1) Translate into Latin Hexameters, the following lines: τί γάρ με δεῖ ἔχειν, ἢ τιτηνὰ μὲν ἦν ἀνεξ

down to

τὴν Ἑστιάδ᾽ τε, χἀτέρων τολλῶν εἵνεκ᾽.

(2) And into Latin Lyrics:

τίτνα γάρ, καὶ τίτνα

down to

δίαιμον ὀπυίαν τεθεμένα στεφάνοις.

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